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JANUARY 10, 1924

No. 3

The Best Religion

Auburn Seminary Record

(ENTERED AS SECOND CLASS MATTER)

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Volume 19

JANUARY, 10, 1924

Number 3

THE BEST RELIGION

ADDRESS DELIVERED AT THE OPENING OF THE SEMINARY YEAR, SEPTEMBER 19, 1923, BY PROFESSOR ALLEN MACY DULLES.

There appeared recently in a metropolitan journal an editorial which said, commenting on the statistics relating to religion in the United States, "With 98,878,367 persons in America who in the supreme test of life or death turn to a particular communion, Protestant or Roman Catholic, Jewish or Eastern Orthodox or Latter-Day Saints, it is proper to speak of America as a religious nation."

We can hardly regard this statement—though not denying that it has an encouraging side—with all the complacency the editorial suggested.

Religion must be spread quite thin if it is to cover all or nearly all our population. Religion is so adulterated that we might feel inclined to have legislation enacted similar to "Pure Food" laws to insure its quality.

But religions cannot be rectified by laws. Other processes are necessary. We certainly are met with an amazing confusion in America and elsewhere which is bewildering.

There is plenty of religion in America, such as it is. One is reminded, in contemplating it, of Paul's politely sarcastic remark to the Athenians, that they were very religious seeing that their city was so full of idols, including even an unknown god. We may feel a measure of satisfaction even when a city has its idols. These are better than nothing. And religious ceremonies are seldom without some worth. We do not look with contempt on the religion of the millions, yet we must desire its improvement, even when it bears an honorable name such as Christianity.

There are innumerable ways of being religious. Some religions are exceedingly simple, some extremely complex, some are degraded, some cultured, some are full of superstition, some so purified that only a skeleton is left.

Is the confusion so utterly bewildering that we must say with Goethe when asked what was his religion: "None of these—Why? because of religion."

There are undoubtedly those whose repugnance to religion is due to their really profound religiosity. Who refuse to bow down to any image set up. Nebuchadnezzar set up an image on the plain of Dura. So has many a religion, many a sect. The command issued was that when men heard the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music; all peoples, nations, languages, must bow down and worship or be cast into the fiery furnace. It was an unpleasant alternative. But three men chose the furnace. And there was with them one like unto the Son of Man. Honest dissent may have its dangers; but they are shared by the Son of God.

The quantity of religion may be sufficient. What would concern us is to change quantity into quality. It is when we consider the ends which the millions set before themselves in becoming religious that we may detect the defects in their religion.

Religion has been defined as the conservation of values. It is a good working definition of its general purposes. But what are the values?

(1) The first natural end of religious conduct is to insure the goods of this present life. Many millions have no distinct fear as to future, after death, retribution. Their use of religion is for immediate profit. Today the millions, some of them at least, are rather weary of singing "In the Sweet Bye and Bye." They want their salvation here and now; and they want it to take the form of material goods. There is nothing new about this of course. Our honored patriarchs, Abraham, Isaac and Jacob, wanted the rewards of religion to be paid promptly. The profitableness of godliness easily becomes the godliness of profit. The millions will support any religion which has in it the promise of the life that now is. This is natural. We are all pretty much alike in this. It may be that this is a healthy reaction against religion which merely puts heavenly goods in the place of the earthly.

If religion is a matter of dividends it is wise to secure these at once. The future is always uncertain. It is not strange, however some of us may regret it, that some Christian churches place most emphasis on what religion can do in the way of improving earthly conditions. A good end, of course, but perhaps not the

end of a noble religion. The anti-saloon league, federations of labor, conferences for peace, legislation that shall bring in the millennium, are all goods, valuable, but hardly *the* good, even though denominated in the present popular terminology, the Kingdom of God. Religion, at its best, does not exist for such ends. The new heaven and the new earth can hardly be brought to pass by legislation, or wars. The secular arm of the churches may grow too long even in protestant churches. Some churches annex as trailers popular movements, capitalism, socialism, and so on. We see that kind of religion in Russia.

(2) While some of the millions want their religion to aid them in their secular interests, others demand a hands off, and no interference of religion with politics, pleasure, or profits. It is the business of religion to make secure celestial interests.

As some want their present interests safeguarded, so others want their future interests attended to. Going to heaven is properly regarded by the millions as desirable—when they have nowhere else to go. But it should not be made too expensive—not like a trip to Europe, for instance. Sacrifice of some temporal pleasures, perhaps once a week, on Sunday, may be advisable. Religion must not, of course, be too exacting. It must enter life with very little duty attached.

Some churches have reached a very sensible arrangement with the millions. For the performance of certain religious duties with reasonable fidelity, one great church practically insures its members from hell, if not from purgatory. Some protestant churches are really easier in their terms. An acceptance of the church beliefs goes a long way toward the insurance of future happiness.

(3) A third and higher purpose may be distinguished in some religions, in some forms of Christianity. It is not their goods which some may want to secure and insure, but themselves.

There is in many minds a dim sense that danger lurks in the darkness. They are even now troubled and tossed, as on a tumultuous sea. They have no peace. Life seems a journey through a forest wherein is no assurance of safety. The way is obscure. Doubts multiply dangers. The imagination magnifies the perils. What man demands is assurance of safety. There is a deep desire after subjective salvation, more compelling than even the desire after objective salvation. To feel safe! To have peace!

I need not expatiate on the blessedness of peace—peace of mind, of conscience, peace with God, with the universe. The word sings sweetly in our ears. We need it. It is absolutely necessary that man shall maintain his equilibrium in the midst of the tumults of life if he will not plunge headlong into ruin. No life is perfect if disturbed, disturbed by fears, by anxieties, by agitations. We are indeed told to work out our salvation with fear and trembling. Yet this is not the fear of one who is falling, but the cautious fear of one who is climbing.

It is quite to be expected that since fear has torment, that exemption from it should be one of the first uses of religion, that most have made this religion's chief end.

The chief good of religion is supposed to make men feel safe when the foundations seems sinking. In the editorial quoted, the millions are said to resort to some religious communion in the supreme tests of life and death. It is then that the millions may become religious. Religion is not an every day affair. It is for the crises of life. Peace is wanted when the storm comes. Safety when the danger threatens. No one can reasonably object to this. But peace is not the highest end. Peace is the condition of living. Life is itself the good. Indeed, we must regard making peace the supreme good in religion as a subtle snare which may catch us and keep us on the level of selfishness. "Safety First" is sometimes a good maxim, but hardly for life itself. The whole of living can never be found in always playing safe.

But some of our millions want more than an occasional sense of peace. They want permanent immunity from the troubles of life; to be in a mood, if not in a place, where the wicked cease from troubling and the weary are at rest. They sigh for the wings of a dove to fly away. They want the perpetual calm of the harbor, sheltered from every storm.

2. Probably many, perhaps the most, who give to what is called Christianity the precedence among religions would do so on the ground that it gives a peace more sure, more profound, than can otherwise or elsewhere be secured. There may be in this some measure of fact. But it seems to me most desirable that whether this be true or not, we should learn that its peace bringing quality, its power to insure subjective salvation is not that which lifts any religion into the supreme place.

For this opinion there are several reasons:

(1) The desire for peace may take a form for which there is no warrant in fact, but only in imagination. True, the release from the fears which imagination generates is as necessary as from fears which have ground in what we call facts. If one imagines that his God is angry with him, his terror is full as great as if indeed his God be his enemy. It is, indeed, one of the best and blest results of knowing God to be delivered from such fears as have their birth in our ignorance. But deliverance from the imaginary is itself negative, and, however desirable, cannot be a finality in the matter of salvation. Undoubtedly we may welcome in any religion that which relieves men from the burden of fear. But this release may assume undue importance in many forms of religion, including some forms of Christianity, so that reconciliation with God, however essential, is the be-all and end-all of religion. This has led to the emphasis on sacrifices, so that the sacrifice once made the end of religion is reached. The one who offers, or who believes in the sacrifice, is saved, and that is all there is of it. The believer has peace. Peace becomes the end of religion, not a means whereby man can go on to perfection. Reconciliation being made so tremendous a transaction, there are many who do not get beyond it. This becomes the center of their religion, as a transaction, not as a beginning and continuance of a new life.

This over-emphasis, this concentration of thought, finds its conclusion in a subjective salvation, in peace, which may leave the soul in contentment with a passive redemption.

The doctrine of the atonement may dwarf all other doctrines and may, often does, diminish interest in what I call objective salvation. The penal theory, which Fundamentalists are again urging, has never been generally accepted by theologians, and it is less so today than ever. Dr. Robert Mackintosh in his *Historic Theories of the Atonement* speaks of its "pseudo clearness." Without question it is an easy solution of the difficulty presented by the problem of reconciliation. It has always been the theory of "natural" religions, every natural religion has sought some way of buying the Deity off so that it will not punish. That Jesus is the gift of God's love and grace to man is truer and more credible if God does not need reconciliation through the payment of the debt due him by mankind. The evidence that God does exact full

payment from mankind or a substitute is not sufficient, to say the least. The Bible quite uniformly—as for example, in Psalm 103—presents man's reconciliation with God, the Father, as Jesus does in the parable of the father and his sons. The Scriptures emphasize the truth of the grace of God and his forgiveness. "It is the fate of God to be misunderstood!" said Rothe. Our notion of God is still too much that inherited from religions which do not know God in his gracious purpose, working always with mankind for his redemption. Natural religions have generally thought of God as despotic, vengeful. In and through Jesus, especially, man may know God as loving and gracious.

The supposition that man had a "Fall" which exposed him to endless wrath is no longer a tenable foundation on which to build a theology. That is a wonderfully suggestive story, of the man in the garden. But the serpent was already there when man was put in it. It is not science alone that has told us that Milton's version is imagination. Paul tells us that the first man is of the earth, earthy. The natural precedes the spiritual. The purest peace which is made between man and God is when man realizes that God is calling, leading him away from the carnal life to the spiritual, and surrenders himself to the spirit of divine life. Salvation begins in a birth into the eternal life. Whatever doctrine, even a doctrine of peace, which lessens in any respect the value of life, is so far dangerous to full salvation. It is wonderful to pass through the Red Sea or over Jordan, but the life beyond is what makes the transition valuable.

The preeminence of peace in religion, the fear of man calling for reconciliations, for the appeasement of divine wrath has had an evil effect on religion. Fear, unholy fear of God, has made priest-craft. It is natural that all religions should become priestly. The millions want it so. They are afraid of God. So that they feel a natural need of priests and priestly church. It is not strange that in Christianity presbyters become priests. Danger paralyzes. Fear distorts all things and makes blind even to the way of safety. The Church says, Let me save you! It is an ark. Take refuge in it. So the millions, in moments of alarm, rush to the church. Priesthood is established. Once established, woe unto the prophet who dares touch the temple to overthrow it. So Jeremiah, so Jesus, so many a temple destroyer has found death the reward

of his endeavor to rescue mankind from the tyranny which fear and superstition have made possible.

(2) It must not be overlooked that Christianity is not the only religion which assures its believers of peace, of subjective salvation. It cannot base its superiority on this. Christianity has no monopoly on peace of mind or of conscience. The ancient Greeks found peace in their "Mysteries" with assurance equal to that which catholics have found in similar sacraments. Those who profess Buddhism cannot easily be lured from their salvation to find rest in Christianity. In a recent book dealing with Buddhism I read that in Buddhistic Sunday Schools in Burma the children sing,

"Buddha loves me, this I know
For the Scriptures tell me so."

Much of the literature of Christianity, of a subjective sort, could easily be altered to Buddhism by similar substitution of the name of Buddha for that of Christ.

Through the Bhagavad-gita, called the New Testament of Hinduism, there runs amid its wars a stream of superior indifference which makes for peace to him who believes in Krishna.

The Mohammedan finds in his Koran what is to him a firm foundation for his faith which enables him to read his title clear to mansions in the skies.

In Israel, as in later Judaism, there was an assured expectation which was as a pillar of cloud by day and a pillar of fire by night, making them sure of the salvation that came, must come, from Yahwe.

Mystics of all ages, in all lands and nations, have reached a subjective salvation, have experienced an ecstacy in which they swooned. Plotinus, heathen as he is called, attained to an exaltation and exultation which few Christian mystics have surpassed.

(3) The case for the superiority of the subjective salvation of Christianity would be easier to maintain if it were true that all Christians found peace in the same way. Some rest in this church, some in that. Some find in this doctrine the secret of their assurance, some in that. There is no one way of peace. And each believer of his own way looks with compassion on the others. Each is sure of his own. The Orthodox Church admits no superiority

in the Roman Catholic. The Calvinist is no more sure of his election than is the Lutheran, and the Arminian, despite his supposed privilege of falling from grace, would not change chances with either.

If a Toplady gives his "Rock of Ages" to Presbyterians, Charles Wesley gives to the Methodists his "Jesus, Lover of my Soul," and the Unitarian Bowring presents all churches with his "In the Cross of Christ I Glory." Loyola would not have exchanged his assurance with that of Luther, nor Xavier with Calvin.

Even such sporadic forms of Christianity as that represented in Mormonism or Christian Science seem to add calmness and confidence to those convinced of the truth of these creeds.

Subjectively regarded, it is not easy to argue from the peace each sect enjoys, that its form of faith is superior. When Paul was shipwrecked, we read that they all made their way safely to the shore, some swimming, some on boards, some on broken pieces of the ship. Getting ashore was the chief matter. And, no doubt, each was satisfied with his mode of conveyance.

(4) The exaltation of peace to the highest place in religion leaves it on a level with, or even below the level of philosophy. It is not only men of religion who enjoy peace. Peace is one of the conspicuous blessings which come to him who devoutly searches after truth and wisdom through the use of his God-given reason.

Many philosophers have enjoyed a sublime superiority over the troubled sea of life in which even men of religion find themselves tossed about. Plato's ardent pursuit of the true and the beautiful and the good along the pathway of philosophy carried him up into regions of calm, into the realm of visions, where he saw ideas in all their beauty and power. Even Augustine reaches no purer heaven, and his confessions of his struggles with sensuous suggestions and with false philosophies, although told after calm has come to his spirit, tell of an intense subjectivism, even selfishness not wholly outlived.

Few Christians have reached a purer peace than that of Socrates. As much as anyone could, he trusted good and only good could fall to him who followed righteousness. Dazzled as our eyes are by the wondrous glory of the cross, we can still see in the death of Socrates an example of sublime trust in God.

Aristotle is hardly surpassed by his great catholic disciple Aquinas in his serenity and joy through contemplation of the divine, of the eternal movement which proceeds from the Mover of things. In India, centuries earlier, Yajnavalkya had found his way to absolute calm, as Buddha later reached his nirvana, and so many later Indian philosophers reached the ocean of peace.

In China, Laotze found in Tao his harbor from the activities, as well as the agitations, of life. Chuang Tze, his great disciple, attained reconciliation with things visible and invisible. Nothing of this sort can exceed the calm, the perfect passivity, the peace, which was attained by this teacher of Taoism. A few of his words: "Tao gives me this form, this toil in manhood, this repose in old age, this rest in death; and surely that which is such a kind arbiter of my life is the best arbiter of my death."

Chuang Tze says to the Prince of Lu, who comes to him complaining of the world (I quote a portion): "I would have your majesty put away body and skin alike, cleansing your heart and purging it of passion; betake yourself to the land where mortality is not. Thither would I have your Majesty proceed, personality discarded and the world left behind, only putting trust in Tao. It is the human in ourselves which is our hindrance. And I would have your Highness put off this hindrance and rid yourself of sorrow and roam with Tao alone through the realms of infinite nothingness."

When Chuang Tze was about to die, his disciples wanted to arrange for a splendid funeral. But Chuang Tze said: "With heaven and earth for my coffin, with the sun, moon and stars as my burial regalia, and with all creation to escort me to the grave, are not my funeral paraphernalia ready at hand?"

Nor, can we pass Confucius by. He says of himself: "At fifteen my mind was bent on learning; at thirty I stood firm; at forty I had no doubts; at fifty I knew the decrees of heaven; at seventy I could follow what my heart desired." This was peace. Of modern philosophers who have reached peace, names multiply too fast for repetition.

Spinoza rises as calm as a cloud out of the sea, as strong as a mountain—with its head in the heavens.

And, we may pay a tribute to Bosanquet, one of the last to achieve peace through philosophy and religion—the religion which

was, in his words; "Unity of will and belief with the supreme good."

Few lines have in them more of the consciousness of peace than these of John Burroughs, hardly classed among Christians.

WAITING

"Serene, I fold my hands and wait,
Nor care for wind, or tide or sea;
I rave no more 'gainst Time or Fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky,
The tidal wave unto the sea;
Not time, nor space, nor deep, nor high,
Can keep my own away from me."

(5) If it be said that the peace of the Christian is profounder than that of any peace, it must be added that this depends on the Christian, rather than on some peculiar way he follows to peace. Cowper, noble Christian as he certainly was, enjoyed little peace. There are myriads of others. Sleepy Jonah, lolling in the shade of his not-yet-withered gourd, thinking his mission fulfilled, enjoyed a languorous peace such as Jeremiah did not enjoy.

There is no plumb line to sound the depths of peace, any more than there is to measure one man's enjoyment of music or art. The measure of the man is the measure of his peace, be it Plato or Augustine. Luther or Erasmus, George Fox or Bishop Butler. It is a question who or what is at peace. A dead thing or a thing pulsing with life, a mind that has ceased from thinking, or one keenly alive to the problems of existence, a heart that is dead to love, or one that knows love's sorrows, a conscience seared, or one that is ready to pass its judgment on our thoughts and deeds?

Peace is not the end of religion, not even of Christianity. There are sluggish souls who so think. Were the Bolsheviks all wrong in calling religion a narcotic, a lethargic, soporific? If life ends in peace, as all rivers end in the ocean, then life itself has no value. So many philosophers have thought, so many mystics east and west, so too, as we have mentioned, pessimistic and religious leaders despairing of life have thought.

Their peace, says an Old Testament prophet, shall be like a river—not like an ocean. Like a river—not a placid pool disappearing in the sand; a river watering, refreshing the trees planted on its shores, like that stream which flows through Paradise.

The purpose of the preceding has been to show that the superiority of any religion, not even of what is called Christianity, does not consist in the fact that it establishes peace with God by some method peculiar to itself. Peace may be a great good, but the end of religion is life.

3. That which makes Christianity worthy of its name, that which so far makes it The Best Religion, is that it has the promise and potency of life, of living. This is the one test. How much does religion contribute to life, is the one important question. The glory of Jesus is that, by the grace of God, he makes alive. The gift of God is Eternal Life.

Not justification by faith is the doctrine of a true church, but the obtaining of life, life that is eternal, rich, full, complete, perfect as even the Father of Life is perfect; as Jesus the Son is perfect; the life of the Holy Spirit.

Let us conclude with a text, a phrase:

“Faith Working by Love,” says Paul. Can any other words be more complete to indicate what the best religion really is? It is *Faith*; laying hold of God the Father, manifested through the Son, and comprehended through the Holy Spirit.

It is faith *working*. Without works faith is dead. We must work out our salvation. We must press toward the mark. We must not be weary in well doing. Our work measures our life, work of our hands, work of our minds, work of our hearts. Work is a close approach to salvation. We have in Goethe's *Faust* an illustration.

What is the moment which *Faust* hails with delight and would have remain? It is when he sees in vision the result of labor, in rescuing land from the devastating sea,—redemptive work.

"Yes, to this sensation I am wholly given. This is the last conclusion; only he deserves his life and freedom who daily must achieve them both." He sees a happy multitude peopling this land. This vision makes him exclaim, "remain, thou art so beautiful."

"In outlook on such a lofty glory, I enjoy the highest moment—" He dies—Mephistopheles seizes his body and says: "No pleasure satisfied him, and no delight gave him contentment. The last, miserable, empty moment; the wretch wanted to hold this fast."

Religion is of use in giving us the inspiration, the power, the freedom to work with God, to partake through work in the divine life. "I stood," says Paracelsus, "where all aspire to stand; the secret of the world was mine. I knew, I felt what God is, what we are, what life is; how God tastes an infinite joy in infinite ways." It was the joy of creative work.

Faith working by *love*. That religion which worships love, which is a way of loving, which makes love the essence of its work; of this religion we may say, this is best.

Our Fundamentalists have told us what we must believe in order to be saved. They mistake superstructure for foundation. Since they have come to live in this their own superstructure of doctrines we can excuse their zeal in seeking to preserve their dwelling place. But, they must pardon those of us who want to get down to the real foundation: God himself. We are content with the great words: "The foundation of God standeth sure, having this seal: The Lord knoweth them that are his; and, Let every one that nameth the name of the Lord depart from iniquity." This may not be Christianity, as Fundamentalists use the word. What is in a name?

Gallio was right. For names we will not contend. It may be that Jesus was not a Christian, as Professor Machen says. The

name is but a label. But our religion is life by the grace of God, through Jesus Christ our Lord and the Holy Spirit.

It is painful to contemplate much that has sprung up within the church or churches called Christian. There have been bitter conflicts, which have passed from words to weapons. It has given rise to wars and horrible persecutions. Superstitions innumerable have flourished. Beliefs incredible have multiplied. Dogmatism has oppressed the human mind. Man's spirit has been kept in fetters. Innumerable sects have made a labyrinth of the way of salvation. A babel of confusion perplexes an honest seeker after eternal life. Jesus has himself been hidden in creeds or lost in sacraments. Each sect has its shibboleth. Each church urges its particular way of salvation.

Perhaps the sooner we get rid of the notion that there is something sacrosanct about the name Christianity, the better. The world has had eighteen centuries of Christianity, and the recent calamitous war, and the almost equally calamitous peace, must make us wonder why it has done so little to stem the tide of evil which has overwhelmed the world. The reason is that human nature has been so little changed during these centuries when Christianity has been the dominant religion. But, just this is the business of the Christian religion, if we regard the Bible, especially the New Testament, to be instrumental in transforming human nature into the divine likeness.

The eminent scholar, J. S. Haldane writes (*Hibbert Journal*, April, 1923) : "The true mission of the church is the greatest of all missions. It is to help men to see the universe of their experience whole, and so realize spiritual reality at all times and throughout all their occupations; to help them in this way to live higher and more unselfish lives, to strive after truth, to be steadfast in all emergencies, and to fear not external misfortune or death, but only dishonor. That God is present throughout all this world of sin and suffering is the message of Christianity; but to make this message clear to all men it must be delivered free from confusion, and the messengers who carry it must in their daily lives embody it."

As Tennyson's Ulysses says:

“ 'Tis not too late to seek a newer world—
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset and the baths
Of all the western stars, until I die.
We are not now that strength which in old days
Moved earth and heaven, that which we are, we are,
One equal temper of heroic hearts
Made weak by time and fate, but strong in will
To strive, to seek, to find and not to yield.”

So may we hear Jesus, and Paul, and all the prophets of God calling us to the work of redeeming mankind “till we all come in the unity of faith unto a perfect man, unto the measure of the stature of the fulness of Christ.

ALUMNIANA

CHANGES OF ADDRESS

ARPEE, LEON, '00, from Nelsonville to Athens, Ohio.

BENTLEY, LIVINGSTON, '18, from Hamadan, Persia, to 7 Prince Street, Rochester, New York.

BREED, DAVID R., '70, from Hollywood, California, to Bellefield Dwellings, Pittsburgh, Pennsylvania.

BROKAW, HARVEY, '96, from Kyoto, Japan, to Apartment 23, 506 West 122nd Street, New York City.

CASE, WILLIAM M., '08, from Eugene, Oregon, to San Jose, California.

COWAN, JAMES A., '02, from Orbisonia, New York, to Wattsburg, Pennsylvania.

DETTY, VICTOR C., '17, from Scranton, Pennsylvania, to 530 Columbus Avenue, Boston, Mass.

FIELDS, JOSEPH C., '99, from Lebanon, to Susquehanna, Pennsylvania.

FINLAYSON, DONALD, '00, from Edgerley, North Dakota, to 2906 Lamont Street, Spokane, Washington.

FLEMMING, JOHN E., '09, from Easton, Pennsylvania, to Marion, Indiana.

HAYNES, EDWARD C., '81, from Buffalo, New York, to 265 Liberty Street, Lowell, Mass.

JONES, HUGH W., '96, from Daretown, New Jersey, to 140 Noble Street, Brooklyn, New York.

KNOWLES, FRANK P., '98, from Monroe to Northville, Michigan.

MACKAY, WILLIAM M., '17, from McConnelsville, Ohio, to Ishpeming, Michigan.

MELLOR, GEORGE S., '96, from Flushing to 1626 East Hudson Street, Columbus, Ohio.

MORDY, JAMES T., '13, from Rock Island, Illinois, to Des Moines, Iowa.

PAGE, SAMUEL J. A., '17, from McGraw to Binghamton, New York.

PERRY, BARTON W., '89, from Fort Hamilton, New York, to 1909
19th Street, Washington, D. C.

SEARLES, GEORGE J., '00, from Erie Chapel to 5220 Cullom Avenue,
Chicago, Illinois.

SWANN, WALTER M., '01, from Lyons to 506 North Jackson Street,
Charles City, Iowa.

TOPPING, ROBERT J., '21, from Leevale, West Virginia, to 541 Lexington
Avenue, New York City.

VAN TILBURG, JOHN M., '15, from Lafayette to Chittenango, New
York.

WELCH, JOHN RAYEN, '02, from Roswell, Idaho, to Dansville, New
York.

DEATHS

HORACE THOMAS CHADSEY, '81, December 3, 1923, aet. 67.

WILLIAM CHARLES FALCONER, '08, November 30, 1923, aet. 58.

HENRY RUFUS FANCHER, '91, December 7, 1923, aet. 64.

WILTON MERLE-SMITH, '81, October 3, 1923, aet. 67.

The Seminary has received greetings from Japan at the first meeting of the Synod of the Church of Christ in Japan after the great earthquake, 1923, with the following signatures: S. Kiyama, S. Tajima, S. Murata, M. Matsuo, H. Kuwada, Masue Kawazoe, N. C. Ohno, T. Matsumoto, K. Morita, S. Baba, M. Osaka, H. Baba, Y. Akaishi, K. Mori, S. Turu. It is most gratifying to the Faculty and students to be thus remembered by our former Japanese students.

'77. CARLOS T. CHESTER was recently honored by being made Pastor Emeritus of Calvary Presbyterian Church of Wyncote, Pa. Mr. Chester resigned the pastorate of this church in 1901, and since that time has had no official connection with the church, though he has continued to reside in Wyncote. His editorial work, however, allowed him time to share in the activities of the congregation though he had no office. Mr. Chester was the first pastor of the church and under his leadership the church and manse were

erected. The action of the church in now making him pastor emeritus is a fine testimony to the place that he has in their affection and to the service he has been able to render them during these past years, even though he was not their pastor. The present pastor is Dr. Charles S. Stevens who spent a year at Auburn in the early nineties doing special work with Dr. Riggs.

'79. CHARLES C. HEMENWAY of Glasgow, Mo., has been compelled during the past year to go twice to a hospital. In June he went to New York for an operation. Later in the year he went for medical treatment to a Chicago hospital. He has recovered sufficiently from these experiences to return home about January 1st in comfortable but not fully restored health. He is anticipating attending the 50th anniversary of his graduation from Hamilton College in June. He is a regular editorial writer for the Glasgow *Missourian*, and in a recent issue expressed deserved disapproval of the notorious competition between two Bible Classes in Kansas City and Los Angeles, and also of the purposes of the Ku Klux Klan.

'81. WILTON MERLE-SMITH, D.D., aet. 67.

Dr. Merle-Smith, son of Horace Boardman and his wife Ellen (Hays) Smith, was born at Elmira, N. Y., April 18, 1856. He prepared for College in Elmira High School and was graduated from Princeton University, with the degree of A.B., in 1877. He pursued his theological studies in Auburn Seminary, graduating in 1881. He was ordained at Cazenovia, N. Y., by Syracuse Presb. June 16, 1881; pastor of the Presb. Ch., Cazenovia, 1881-84; associate pastor in the First Presb. Ch., Cleveland, O., 1884-89; pastor of the Central Presb. Ch., New York City, from 1889, for thirty-one years, to the time of his death, a long and exceedingly fruitful pastorate. He died at his home in New York, October 3, 1923.

Dr. Merle-Smith was director of Union Seminary and previously for several years of Auburn Seminary, chairman of the Church Extension Committee of N. Y. Presbytery, and president of the Board of Home Missions. He received the degree of D.D. from Princeton University in 1889. He was the author of *Giving a man a chance*, 1910.

Dr. Merle-Smith was married in New York City, Nov. 19, 1885, to Zaidee Van Santvoord, who with one son, Van Santvoord

Merle-Smith, and two daughters, Mrs. David H. Pyle and Mrs. James McAlpin Pyle, survives him. The funeral was held in Central Church Oct. 5.

'81. HORACE THOMAS CHADSEY, aet. 67.

Mr. Chadsey was born September 27, 1856, at Schenectady, N. Y., the son of Demetrius Montcalm and Harriet Ann (Wemple) Chadsey. He prepared for college in the Schenectady Union School; studied in Union College and was graduated from it, with the degree of A.B. in June 1877; received the degree of A.M. from the same college in 1884; studied at Auburn Seminary 1878-81; was ordained October 24, 1882 at East Pembroke, N. Y., by the Presbytery of Genesee; was pastor at East Pembroke, N. Y., 1881-85; Afton, 1885-88, Pike, 1888-90; Owasco, 1891-94; Mapleton, 1894-1909; Third Ch., North Tonawanda, 1909-10; Springfield, Mass., 1910-14; West New Hempsted Ref. Ch., Monsey, N. Y., 1914-20. He was stated clerk and treasurer of the Presbytery of Niagara, 1896-1910. In 1920 he retired from the ministry and resided at Lockport, N. Y., where he died December 3, 1923.

Mr. Chadsey was married May 10, 1882, at Auburn, to Ella Van Alstine. They had two children.

'82. EDWIN H. DICKINSON has resigned the pastorate of the First Presbyterian Church of Geneva and by unanimous action of the congregation has been made the pastor emeritus. A resolution expressing the high esteem in which Dr. Dickinson was held was adopted by the congregation as follows:

"During more than five years, this church has been richly blessed in the spiritual leadership of our pastor. Under his administration, every form of activity in the church has been stimulated to ever-increasing efficiency. Through his tactful teaching, many more than ever before have come to know and practice Christian stewardship, with the result of larger gifts both for church support and for church benevolence. During this period of his service, the membership has been increased by unusually large additions. By his rare gift in the evangelistic presentation of the truths of the Christian gospel, and by his Christ-like example in his daily life, he has exercised a profound, lasting influence for good upon all our lives; and there prevails a family spirit of Christian good-will to a degree not often witnessed. By his constant thoughtfulness and sympathy, in every relation and cir-

cumstance of our lives, he has devoted himself unsparingly, in season and out of season, to ministrations in our behalf, both in joy and in sorrow, and has endeared himself to us as a rare friend.

"As he retires from the pastorate of this church, and from an active, distinguished Christian ministry of forty-two years, we desire to express, in some measure, though inadequate, our deep appreciation of his service and our sincere personal affection. At the same time, we wish also to preserve between him and us some symbol of the tie that binds us as pastor and people."

'87. ALBERT S. BACON, pastor of the First Presbyterian Church, Niagara Falls, N. Y., returned from his prolonged summer vacation in excellent health and spirit. During September and October, Billy Sunday held union meetings in Niagara Falls, on account of which the regular church services were omitted. In November Mr. Bacon and his session entered upon a vigorous campaign for re-establishing the church once more in the life of the people as a significant factor. The first three Sundays in November were set apart as special days, and were fruitful in promoting the regular services of church, Sunday-school and young people's societies.

'89. BARTON W. PERRY, who has been a chaplain in the United States Army was retired some months ago with the rank of Lieutenant Colonel. After retiring from Fort Hamilton he and Mrs. Perry took an automobile trip to Texas and California. The past summer was spent in New England and Canada. Chaplain and Mrs. Perry are now living in an apartment at 1909 Nineteenth Street, N. W., Washington, D. C.

'91. HENRY RUFUS FANCHER, D.D., aet. 64.

Dr. Fancher was born August 17, 1858, at McGraw, N. Y., the son of Ezra Benedict and his wife Lucetta (McGraw) Fancher. He prepared for college at the McGrawville Academy and the Seneca Falls High School; attended Union College, 1878-81; and was graduated from that institution with the degree of A.B. in 1881; took his Seminary course at Union Seminary, 1888-90 and at Auburn, 1890-91; was ordained by Cayuga Presbytery at Union Springs, N. Y., June 15, 1891; was pastor at Union Springs, 1891-95; at Batavia, 1895-1908; president of the College of Montana, 1908-14; professor in Whitworth College, Spokane, Wash., 1914-

15; during the war he engaged in war Y. M. C. A. work; was later pastor of the Pres. Church at Oyster Bay, N. Y., from April, 1920 to the time of his death, December 7, 1923. He received the degree of D.D. from Union College in 1906.

Dr. Fancher was married to Mary Emily Knollen on November 24, 1885, at Oswego, N. Y. They had four children.

'92. CHARLES MAAR of the New York Insurance Department had an article in a recent number of *State Service*, the New York State magazine, on the first white girl in Dutch America, who was born in Albany June 9, 1625.

'94. ARTHUR M. SMITH, who resigned his pastorate at Mattoon, Illinois, several years ago on account of ill health has been residing in Lake City, Michigan. Several years ago he supplied the Presbyterian Church in that place and his health has so far improved that he has been supplying it again. He hopes before long to be able to take a pastorate.

'95. ARTHUR B. HERR has the sympathy of his friends in the death of his only brother in a landslide in Japan in connection with the earthquake last fall. Mr. Herr started on a trip around the world and was at Myanoshita when the slide occurred. The friend just ahead of him was left on the right side of the break in the road in which they were, and probably ten more steps in the direction in which Mr. Herr was running would have put him on the ground that did not slide and thus his life would have been spared.

'96. HUGH W. JONES, who recently was installed pastor of the Greenport Presbyterian Church, at Noble and Lorimer Streets, Brooklyn, New York, was tendered a reception by his congregation on December 11.

'97. HOWARD L. RIXON was granted a year's leave of absence at the fall session of the Central New York Conference of the Methodist Church. He expects to spend the winter in Florida and in the spring will represent the Conference at the Quadrennial General Conference of the Methodist Church to be held in Springfield. For two years Mr. Rixon has been Dean of the Conference Summer School of Theology at Cazenovia. His regular address for the coming year will be Colvin Station, Syracuse, N. Y.

'97. THEODORE MELVILLE CARLISLE resigned a couple of months ago from the pastorate of the Presbyterian Church at Geneseo, N. Y. Mr. Carlisle has been pastor in Geneseo for fifteen years and the church has grown and prospered under his ministry. He has been active in the affairs of the Rochester Presbytery and of the Synod of New York, particularly along lines of religious education. Mr. Carlisle has been selected as one of the field secretaries of the new Board of Christian Education and will devote his whole time to this important work.

'98. TRACY B. GRISWOLD of Brooklyn, N. Y., had a very narrow escape recently. He describes in a letter to a friend, the cause and nature of the accident that almost cost him his life: "An electrician in threading the end of the gas pipe in the dining room in order to hang the electric fixture, split the gas pipe above the ceiling, and when the gas was turned on again for use in the range and water heater, there was a rapid leakage. The odor was noticed and the gas immediately turned off, but the space above the ceiling and one wall of my study, which is above the dining room, was apparently packed with gas. How it was ignited we have no knowledge, perhaps the furnace. The force of the explosion was terrific. The new sheet rock ceiling of the dining room was blown off, one large piece hitting the dining table and splitting a leg. One wall of my study was blown to fragments, many pieces of plaster hitting the opposite wall (the room is not very wide). A heavy stationary case was thrown over and wrecked. My desk stands against the wall that was shattered. Three minutes before I had been sitting at my desk barely a yard from the wall, behind which was that gathering storm. When I went to notify the electrician of the escaping gas which I detected in my study, instead of returning at once, I went into the kitchen to speak to Mrs. Griswold, and the thing went off very soon after I arrived there. No one of the four people in the house was injured and there was no fire. The electrician assumed the entire blame and repaired the damage to the house and all other claims. We ate our Thanksgiving dinner under that broken dining room ceiling with a very vivid sense of thankfulness."

'98. WILLIAM L. SAWTELLE and the First Presbyterian Church of Scranton, Pa., of which he is pastor, celebrated the seventy-fifth anniversary of the organization of the church in October. The celebration covered three days and included a his-

torical sermon by Dr. Sawtelle, and an address by the Moderator of the General Assembly, the presentation of a historical paper by Thomas F. Archbald, '00, of Scranton, and various religious and social services. A thank offering of \$150,000 was made by the people for the erection of an adequate parish house to take care of the growing social and educational needs of the church.

'00. J. HACKNEY COLCLOUGH, pastor of the Presbyterian Church at Pitcairn, Pennsylvania, arranged for a father and son banquet during the Christmas holidays. It was largely attended, particularly by the men who were home from college for the vacation, and was a very successful affair. Part of the Christmas celebration was the presentation of a purse of gold to Mr. Colclough. A recent preparatory service in the church was attended by all the organizations of the church in a body so that the auditorium was completely filled.

'00. LEON ARPEE has resigned from the pastorate of the Presbyterian Church at Nelsonville, Ohio. He has been in Nelsonville for fourteen years and under his leadership the church has grown and progressed and many changes effected in the community. In an interview in the local paper Mr. Arpee is reported as saying that "he felt that his work was now done; that hereafter he should be but marking time and did not wish to remain to draw a salary, and that after fourteen years Nelsonville had got used to the sound of his voice, and a new minister with new ways, might be able to draw better crowds and build better things on the foundation laid.

"He considers the cordial good will of many outside of his congregation among the bright spots of his life in Nelsonville. His resignation came as a bolt from the blue and called forth universal regret both in and out of his church. He goes forth with the best wishes of a host of friends who will follow him with keen interest wherever his lot may be cast."

For the present Mr. Arpee is living at Athens, Ohio.

'00. GEORGE J. SEARLES resigned the charge of the Erie Chapel work in Chicago last May in order to accept the pastorate of the Perseverance Presbyterian Church in Chicago. The Perseverance Church is a new organization in the northwest section of the city. This section is growing rapidly and the church has the promise of gratifying development.

'02. WILLIAM A. ATCHISON of Fergus, Ontario, has the sympathy of his friends in his recent bereavement in the death of his wife. Mr. Atchison has returned to Detroit, Michigan, and expects to enter the pastorate in this country.

'04. ROBERT A. BUCHANAN of Sitka, Alaska, had the gratification of seeing in his church one Sunday morning last July President and Mrs. Harding, Secretary and Mrs. Work, Secretary and Mrs. Hoover, Secretary Wallace, Speaker Gillette, Governor Bone and other members of the Presidential party visiting Alaska. This was the last church service the President attended before his death. Mr. Buchanan is happy to report that they have completed raising funds for the building of a new church, and next summer will erect what they expect will be the finest church in Alaska.

'04. CHARLES C. MACLEAN had the satisfaction last fall of seeing the completion of the improvements in the First Presbyterian Church at Batavia, of which he is pastor. These improvements include a new roof, re-decorating the church, chapel and adjacent rooms; the erection of a fine new three-manual organ, and improvements in the service building. The new organ was dedicated with a recital by a well known organist.

'07. ALBERT L. EVANS, Chaplain at Camp Lewis, Washington, arranged for a camp Christmas tree and celebration for the day before Christmas. There was an elaborate program including the singing of Christmas hymns and carols. Every child connected with the camp received a gift. Captain Evans is very enthusiastic about his work and feels that it is a valuable service that he is permitted to render the men and their families.

1908. WILLIAM CHARLES FALCONER, aet. 58.

Mr. Falconer was born at Douglastown, New Brunswick, January 1, 1866. He studied in Wooster University, from which he graduated in 1905, with the degree of A.B. He took his Seminary course at Auburn 1905-08; was ordained by Chemung Presbytery April 12, 1908 and served the following pastorates: Pres. Ch., Port Leyden, N. Y., 1909-11; Cong. Ch., DeRuyter, 1911-12; Galway, 1912-16; Rockstream, 1916-17. In 1917 he enlisted in the Canadian army as a private and served at the front in France. He was twice wounded. From the last wound he never fully recovered. On two different occasions during the war he was offered an officer's com-

mission, which he declined, and he also declined a proffered pension from the Canadian government. He held firmly to the belief that true patriotism was not a thing to be rewarded by money. About a year ago he had sufficiently recovered his health to allow him to take charge of the churches at South Wales and Griffin's Mills in the Presbytery of Buffalo. He kept at his work until the last, although he found it necessary frequently to go to the hospital in Buffalo for treatment of his unhealed wound. A few days before his death he made such a trip, but the end came while he was at the hospital, on November 30, 1923.

The presbytery held a service for him in Calvary Church, Buffalo, December 3rd, at which Harry H. Hubbell, '07, and H. Didama Smith, '08, gave short addresses. The body was then taken to his church at Griffin's Mills, where a service was held in the presence of a large congregation, on Tuesday, December 4th, at which his classmate H. Didama Smith, assisted Rev. G. A. Papperman. The body was buried in the cemetery near his church.

'08. WILLIAM M. CASE has been obliged to resign the pastorate of the Central Presbyterian Church of Eugene, Oregon, on account of ill health. During Mr. Case's seven years in Eugene the church has grown to a membership of over six hundred. Their gifts to benevolences have also greatly increased. Mr. and Mrs. Case have gone to San Jose, California, with the hope that the climate may prove beneficial to him.

'09. JOHN E. FLEMMING has resigned the charge of the Olivet Presbyterian Church, Easton, Pa., in order to accept a call to the Presbyterian Church of Marion, Ind. He went to his new field on November 4th. His predecessor in Marion was E. Floyd Rippey, '11, who has gone to Sioux City, Iowa. Mr. Flemming has been pastor of the Olivet Church since 1914 and the church has had a most gratifying growth during his ministry. The benevolences have increased from \$770 to \$2,800 and the contributions for current expenses from \$4,224 to \$13,805. During the same period, the debt of \$26,000 upon the church has been paid. His congregation parted with him with great regret.

'09. JAMES A. MELROSE contributed to the September number of the *Psychological Review* an article on the "Organic Setting of the Problem of Thinking." This article represents much laboratory

work on the part of Mr. Melrose and careful research. It is a scholarly, scientific and original contribution to the literature of an interesting subject.

'11. GEORGE HOYT ALLEN, JR., was installed pastor of the Presbyterian Church in Bath, N. Y., on October 9th. With the exception of the Moderator all of those taking part in the service were Auburn men. George L. Tappan, '18, of Hammondsport, read the Scripture lesson, Carl W. Scovel, '94, of Cortland, preached the sermon. The installation prayer was offered by Elmer J. Stuart, '06, of Corning. The charge to the pastor was given by Nevin D. Bartholomew, '11, of Buffalo, and the charge to the people by Walter S. Davison, '12, of East Orange, N. J., a former pastor of the Bath church.

'11. CLARENCE ROY STAUFFER, pastor of the Ninth Street Christian Church, Washington, D. C., publishes a most interesting church paper called the Ninth Street Visitor. In a recent number the Sunday-school report indicates 882 members as present on the preceeding Sunday with an offering of \$44.16. The average attendance for October was 907. This is indicative of the prosperity of all the work in the church.

'11. WILLIAM J. SMITH, who has been teaching in the Silliman Institute at Dumaguete Station in the Philippines is about to move out into the Province, where he will devote himself almost exclusively to work in the churches. His headquarters will be at Guiulngan on the East coast of Negro. This evangelical work appeals strongly to him. His health has been fairly good, with the exception of some mild attacks of malaria. His family now consists of Mrs. Smith and four children, Blanche 7, Harriet 5, George 2 and Roberta 1/2 years respectively.

'11. NEVIN D. BARTHOLOMEW, who has for five years been connected with the New Era Movement of the General Assembly has decided to return to the pastorate. He has accepted a call to the Carmel Presbyterian Church, Glenside. His post-office address will be Edgehill, Penn. This is a rapidly growing suburb of Philadelphia, being about ten miles from the City Hall. The probability is that the name of the post-office and the railway station will be changed in the near future. Mr. Bartholomew will begin his work in his new field on April 1st.

'13. ALBERT O. CALDWELL, Waverly, N. Y., has printed a short sermon which he preached last July after the terrible affliction that came to his home in the burning to death of one of his little children. The sermon is entitled, "Unspeakable Words". It reveals, while not revealing, the keen suffering and the conquering faith of this minister and his household.

'14. ALBERT J. THOMAS and Mrs. Thomas of Lyons, N. Y., are rejoicing over the birth of their first child on September 29, 1923. His name is Theodore Chapman Thomas.

'15. JOHN N. MORRISON is pastor of the Presbyterian Church at Upper Alton, Ill. It has been decided to erect a new church building to take care of their growing need. They had expected to put the new building on the site of the old, but the local Historical Society is very anxious that the old structure, which is one of the chief religious buildings in that part of the country, should be preserved.

'15. HARDY LUMB, pastor of the First Presbyterian Church of Lebanon, Ind., is rejoicing in the awarding of the contract for the erection of a Sunday School building adjoining the church. The building will be used to take care of their growing Sunday School and for carrying on educational and social work. It will be fully equipped for these purposes, including a complete dining room and kitchen. The total cost will be in the neighborhood of twenty thousand dollars. The first day's canvass for funds resulted in raising thirteen thousand dollars, and it is expected that the balance will be raised at the time of the dedication in the spring.

'15. IRA H. MCCLYMONDS and Mrs. McClymonds are rejoicing in the birth of a daughter, Sarah Elizabeth, on October 24th.

'15. ALVA V. KING, who has been the assistant minister of the First Presbyterian Church of Chicago, recently resigned to accept a call to the pastorate of the Roseland Presbyterian Church at State and 112th Streets in the same city. This is one of the substantial suburban churches of Chicago and has a membership of more than seven hundred. The bulletin of the First Church says of Mr. King, "No assistant minister ever manifested a more loyal and devoted spirit of cooperation in his work nor showed more real self-forgetfulness in the work of the Kingdom of God than

has Mr. King in the three years and a half of his work in the First Church." The Congregation gave Mr. and Mrs. King a farewell reception, and he began his work in the Roseland church on December 2nd.

'15. JOHN M. VAN TILBURG resigned the pastorate of the Presbyterian Church at Lafayette, N. Y., and accepted a call to the Presbyterian Church at Chittenango, N. Y. He was installed pastor on November 27th. C. Clarence Baker, '09, of the First Ward Church in Syracuse, who is Moderator of the Presbytery, presided and asked the constitutional questions. The sermon was preached by Harris B. Stewart, '06, and the charge to the people was given by Seth N. Genung, '18, both of whom were former pastors of the church. John G. Truair, '00, offered the installing prayer.

'15. THOMAS R. HUSK, pastor of the Presbyterian Church, Athens, Ala., is lengthening his cords and strengthening his stakes by establishing Sunday Schools and preaching centers in the region around Athens. He has succeeded in purchasing a school house ten miles out of Athens to be used for church purposes, where he preaches twice a month and maintains a Sunday School. He is also starting a preaching service and Sunday School in another destitute community. The scarcity of ministers makes it difficult to maintain religious services in these various communities, and Mr. Husk is adding to his ordinary pastoral duties, much needed and valuable missionary activities.

'16. GLEN B. OGDEN and Mrs. Ogden have returned to their Mission field, Kasganj, U. P. India, after their first furlough in America. Under date of November 1st Mr. Ogden wrote a most interesting account of their return journey and of the resumption of their work after their long absence. He and his family are the only white persons at Kasganj with the exception of one or two railway families. However, they find many interesting and delightful people among the Indian population. He is looking forward to the next seven-year period of his work with enthusiasm. He has many plans among which is one for building a new hospital with funds obtained during his furlough. He reports that India is politically quiet just now and that the people are very happy to have it so.

'17. WILLIAM M. MACKAY resigned last fall from the Presbyterian Church at Deerfield, Ohio, in order that he might accept the pastorate of the Presbyterian Church at Ishpeming in the upper peninsula, Michigan. Mr. MacKay has done a fine piece of work in the Bristol-Deerfield community, and he goes to a church with a most promising opportunity before it. The local paper said of Mr. MacKay, "He is a level headed, sensible minister who has made many friends who regret to see him leave".

'17. H. BABA, Kobe, Japan, on November 11th last dedicated his new church building. This building consisted of a house of worship, a chapel, ten Sunday-school rooms, pastor's study, and other small rooms. His church is now well equipped for the aggressive and progressive work this up-to-date congregation and minister are carrying forward.

'17. EDWARD W. PERRY of Yuankiang, Yunnan, China, in a recent letter tells something about his work. "This place is in a deep valley inhabited by the Tai or Shans, this particular tribe being illiterate. There was no Christian influence here until two years ago. The valley is devoid of building materials except mud, of which our house is built. What wood we have is brought down from the hills. This is the deepest depression in Yunnan. There are mountains seven and eight thousand feet high near us. The Chinese will not stay in this place if they can help it. The work is quite large. Probably a thousand or so people, men, women and children have been considered as enquirers. There have been no baptisms yet. Yuankiang is on the direct road from Yunnanfu to the south of the province. It is on the telegraph line and is a Chinese town with a wall. If we locate in the valley of the Red, Yuankiang is probably the spot for us. Dr. Park writes us that the First Church of New York is to take up the support of the Yuankiang Station. Evidently Dr. Fosdick's influence is entirely orthodox from a practical Christian standpoint. I wish our church could have been a little more farsighted in the Fosdick controversy.

"This is probably the crudest and most primitive station under our Board. The Tai work in Yunnan ought to develop rapidly, although I do not look for this mass movement to continue indefinitely. Schools and a medical work will aid us greatly. At the south of the province our station of Chieng Rung is among the literate Tai who are Buddhists. That work is of a different charac-

ter. The mass movement is entirely among these animists to the east of the Black river."

'18. LIVINGSTON BENTLEY after five years in the Presbyterian Mission at Hamadan, Persia, has returned to America for his furlough. His address in this country is 7 Prince Street, Rochester, N. Y.

'18. SETH N. GENUNG was installed pastor of the Presbyterian Church of Weedsport, N. Y., on October 5. President Stewart preached the sermon and Professor Harry Lathrop Reed gave the charge to the people. Mr. Genung's ministry in Weedsport has started under favorable auspices.

'19. M. MATSUO of Yokohama wrote to one of the faculty a month or so after the earthquake. As he tells about many Auburn men his letter follows:

"I was glad to read your good letter yesterday, after I came back from Sunday service in Kamakura. I should have written you about the great calamity in Japan earlier than this, but simply couldn't. Your letter prompted me to write. Auburn men in the district visited by calamity are the following:

"In Tokyo—K. Hikaru, M. Kawazae, H. Kuwada, R. Minami, M. Osaka, H. V. S. Peeke, N. Tamura, S. Tajima, S. Turu, H. Yamamoto.

"In Yokohama—M. Matsuo, K. Mori, S. Murakami.

"They and their families are all safe, and their homes were not burned. They must have suffered more or less, their houses damaged in some extent, no doubt, but this must be very glad news to you. They are quite busy in work of relief and reconstruction of the churches.

"Though some churches were severely damaged by the earthquake only three Auburn men's churches were burned down. Mr. Minami's is one in Tokyo. He is an associate pastor of Mr. Nemeora, their church, named Fujimi-cho Church, is the strongest in Tokyo, and in Japan. A barrack building already started will be finished by the end of October.

"Mr. Mori in Yokohama lost his big brick church building, called Shiloh, by fire. The name was given owing to the fact that the church was the first in Japan, as Shiloh in the old Testament was the first in Canaan. Thirty-six members were killed either by

the earthquake or by fire. Two among them were the most important elders of the church. It must be a very hard work for him to restore the church. Mr. Mori would be one whom Auburn friends must help.

"My church in Kamakura was burned down. It was a new building, having been used just one year. Eighteen people, including old and young connected with our church, were killed at this time. Most of the church people lost a great deal, some left this place. But we built a tabernacle within a month after the fire. That tabernacle in the wilderness is now used for Grammar school, public meetings, night schools, and others in week days. Helping hands are slowly reaching us. We couldn't wait for other's help. This tent-house will last about one year or so, and then we must be ready to build a good church building. Fourteen Presbyterian churches, three Presbyterian schools, were burned. Fifty-one churches in Tokyo and all the churches in Yokohama. But the churches will come up very soon. American help was splendid, we are deeply impressed by it. I saw, the other day, Dr. Beard, American Red Cross, American Embassy. They are working well. Had no help come from Osaka and America, Tokyo and Yokohama might have been ruined by lack of food and clothes, money and water, and so on.

"No Presbyterian minister was killed, but just one pastor named M. Kobayashi, Secretary of General Assembly lost his four children and wife. He was away from his home on a preaching trip and so escaped."

'21. ROBERT J. TOPPING has been compelled by ill health to resign his work in the Coal River Mission field, W. Va. During his two years of work there Mr. Topping did a fine piece of work. The various churches grew under his leadership and the many lines of activity in the mission field prospered. Last summer there were nine daily vacation Bible Schools with a total enrollment of over five hundred. A summer conference was started with delegates in attendance from fifteen communities on the field, and it was so successful that it was decided to make it an annual affair. Mr. Topping was elected Moderator of the Presbytery of Parkersburg and Temporary Clerk of the Synod of West Virginia. A rest of a couple of months has improved his health, and he is now taking some courses in the Biblical Theological Seminary, New York City.

'21. HIDENOBU KUWADA after graduation from Auburn studied at Harvard University and then engaged in work among the Japanese of San Francisco. He left San Francisco on February 7, 1923 for Yokohama where he arrived after five years absence from his native land. He has since been traveling in Manchuria, preaching and lecturing. On March 22, 1923, he was married to Miss Fujiyo Kiyama, sister of Sakae Kiyama, '20. He is now teaching Systematic Theology and Christian Ethics in the theological department in Meiji Gakuin, and the Bible in the Middle-School department. Like all of our Japanese Alumni, he is enthusiastic about Auburn, and expresses "deep appreciation and gratitude, feeling the living and abiding influence of the Auburn spirit which is still strongly working in us in our effort to interpret the life and teaching of our Lord which is the power of our Christian religion."

'21. M. KOBAYASHI has recently organized a strong committee of ministers for the supervision and prosecution of his work in Sao Paulo, Brazil. In December he made his second extensive missionary journey among the Japanese in the interior of Brazil. His post-office address is Caixa Postal 2-Z, Sao Paulo, Brazil.

'22. CHARLES STANLEY BERGNER and Miss Regina Grace Adams, daughter of Mr. and Mrs. Oren S. Adams of Chaumont, N. Y., were married there on August 15th. Mr. and Mrs. Bergner are now at home at Coquille, Oregon, where Mr. Bergner has begun his pastorate.

BOOK REVIEWS

BOOK OF REVELATION, Theory of the Text: Rearranged Text and Translation: Commentary: by Principal John Oman. (Cambridge University Press, Cambridge, 1923. XI, 168 pp. 5½x8 in. 7-6 net).

A new book on The Revelation by an able scholar is eagerly welcomed always. Any book by Dr. Oman receives an eager welcome among Auburn men. This particular volume therefore gets a double welcome, hearty and sincere.

It is a pleasant surprise to find Dr. Oman interpreting the Revelation. Being convinced that "no method of interpretation, historical allegorical, mythological, astrological—gives it any connected or reasonable meaning," this conviction stirred his "antagonism to being baffled by a problem." So his special study began which resulted at once in three positive conclusions: the unity of its authorship; Daniel and the Prophets as its literary source; its visions, transparencies of concrete realities, not abstractions.

Dr. Oman came also to the conclusion that the greater clearness of some paragraphs and the greater confusion of others could only be explained by a disarrangement of the text. Then he made his discovery which is responsible for this volume and which is its great contribution to the study of the Revelation. He found that in his attempts at rearrangement of the text the passages which he moved, or the units which resulted from the moving, were all of exactly the same length. He was using Gebhardt's Greek text, and the units appeared to be each a page in length, or multiples of a page. These pages contained each thirty-three lines or a little more. Further study of the units showed that the excess in each page could always be explained by what seemed to Dr. Oman very evidently "glosses," that is, comments or additions of some sort that did not belong to the original text. Removing the evident "glosses," gave him pages of precisely the same length, "almost too exact to be credible," as he says. Furnished with this clue to reconstruction of the text Dr. Oman found his work full of surprising confirmations. This page-length of sections could not be mere coincidence. It seemed to indicate that there were twenty-seven of these pages in the original manuscript, and that they might have been a codex of seven quires of double sheets, folded and sewed together, leaving the last or twenty-eighth sheet blank as a pro-

tection to the others. The last quire of the seven would be the most easily damaged, part of the disarrangements of the present text would be explained if the last quire, perhaps for safety's sake after some damage had been placed inside quire two.

Most of the present disorder, however, must be laid at the door of the "editor." Finding the author's work already disarranged, and being "a mere copyist," and misunderstanding entirely the author's view of prophecy and his two Jerusalems, this "editor" makes a hopelessly confused arrangement of what was already in disorder when it came into his hands. The only additions which the "editor" makes to the author's work are the "glosses," of which Dr. Oman gives a full and convincing list, only two of them having any length, and the introduction (1:1-8) and epilogue (22:18-19).

Having determined the original twenty-seven pages, each of exactly the same length, it is only necessary for Dr. Oman to arrange them in an orderly whole which will be logical and understandable. This he does. The first five pages take up "The Prophetic Case." This includes not only the first three chapters, but parts of chapters ten and twenty-two. The following four pages are a description of "The Forces in Conflict," chiefly chapters eleven to fourteen. Next, three pages on "The Fall of the Monarchies;" then, four pages on "The End of the World-Rule;" three pages about "The Millennial Rule"; and eight pages about "The Last Things."

Dr. Oman gives each page in the original Greek with his English translation on the opposite page. This he follows by a brief, lucid, interpretative commentary. The object of the Revelation is to give an account of how the Rule of the World is to become the Rule of our God and of his Christ. The woman Babylon is the Rule of the World; the other woman is the Rule of God. A distinction must be made between the Rule of the World (the woman) and the World-empire (the beast which carries her). The fall of the World-empire (Rome) precedes the fall of the whole worldly civilization, that is, the Rule of the World.

The discovery and rearrangement of page divisions is a very different one from that of Dr. Charles in his recent exhaustive commentary. Dr. Oman's "editor" is not so "stupid," "dishonest," "shallow-brained" as Dr. Charles' "editor," but he has the wrong conception of the author's work and is incapable of understanding

or arranging it. Much of the disorder, however, is due, not to the "editor's" stupidity, but to the disarrangement of pages in which the author's manuscript came to him.

There is a chapter on First Century Books, in which Dr. Oman seeks to show that it would be quite possible that at Ephesus at the end of the first century a parchment book in codex form with seven quires of folded and sewed pages might be in use. Granted this rather doubtful hypothesis as a premise, and all the rest of the theory seems a natural sequence. Certainly Dr. Oman has presented a new, attractive and convincing arrangement and interpretation of the Revelation. All future interpreters will need to take into account his discovery and his conclusions. New Testament students owe him a debt of gratitude.

HARRY LATHROP REED.

THE MORAL LIFE AND RELIGION, by James Ten Broeke, Ph.D. (The Macmillan Company, New York, 1922. 244 pp. $5\frac{1}{2} \times 7\frac{1}{2}$ in. \$2.00 net).

This treatise is correctly called by the author "A Study." It is a creditable piece of scholarly work. It is not easy reading, even though it is not written in language unnecessarily technical or a style that is obscure. There is a considerable amount of close thinking that will require careful reading especially by those who are not students in the subject. "The point of view is empirical and largely psychological." The author holds firmly to the unity of the external world and of inner experience. The exciting cause of subjective feelings, ideas and volitions and these subjective feelings, ideas and volitions must be examined together and each needs the others for a complete understanding of itself.

This study of the moral and religious consciousness is divided into three parts, a psychological study of moral phenomena, a psychological treatment of the religious consciousness, especially in its relation to conduct, and an outline of a philosophy of morals and religion, which the author calls, moral and religious realism. Believing as he does in the unity of the external world and experience he finds the psychological basis for moral character in man's physical constitution, and believing that man is a physico-psychic being, he treats him as a unity in his physical, mental, moral and spiritual nature. This will not be acceptable to the anti-evolutionists, who

will see in this a denial of some of their fundamental postulates, but these conclusions can scarcely be avoided by those who accept the modern psychology. The fact that these conclusions assuredly make for an acceptance of our Christian faith with the modernists ought to appease the anti-evolutionists. While the book is not put forth as an apologetic it nevertheless has distinct value as such. It is to be commended to students, scholars and thoughtful readers generally, who are interested in the profound problems now claiming attention in the realm of morals and religion, problems that are rendered acute by the present state of the biological and psychological sciences.

GEORGE B. STEWART.

THE PRACTICAL BASIS OF CHRISTIAN BELIEF, by Percy Gardner. (Charles Scribner's Sons, New York, 1923. 288 pp. 5 $\frac{3}{4}$ x 8 $\frac{1}{2}$ in. \$3.00 net).

Those of us who have been accustomed to expect something well worth reading from the pen of Dr. Gardner will not be disappointed in this volume. Many of the matters dealt with here he has previously treated in other books, but he deals with them here from a fresh angle. His thought and style are always clear, and even where he deals with profound themes the presentations are intelligible to the ordinary reader. He properly is persuaded that "there is an urgent need of reconstruction of belief on a new and more trustworthy basis," which need is created by the sciences of psychology and comparative religion and the progress of historic criticism. This volume is a significant contribution to this object. He holds firmly to the conviction, strengthened with advancing years that "a great part, if not the whole, of Christian doctrine turns out to be based upon fundamental facts in the nature of man and the spiritual world." The titles of the eleven chapters indicate the general contents of the volume. They are Christian belief, the nature of personality, personality and the unconscious, the claims of spirit, inspiration and revelation, Christian ethics, the divine Father, the eternal Christ, the Holy Spirit, personal immortality and eternal life, the catholic church.

Our space will not allow us to discuss in detail the contents of the volume which deals with these vital themes. The dearth of the ordinary language of conventional orthodoxy, the modern ap-

proach and the use of terms and treatment familiar to the modern mind give freshness, interest and value to the discussions in the several chapters. The author throughout shows a way to faith in the essentials of Christian belief through the perplexities thoughtful and earnest men are facing today. Those who think the adequate solutions of the old problems are satisfactory as solutions for the new ones will not find themselves in accord with everything in this volume. But those who cannot find their way to intellectual and spiritual peace in the old forms of words, will find here the new wine in the new bottles, and will doubtless thereby be led to say gratefully, "Lord, I believe."

GEORGE B. STEWART.

IMPERIALISTIC RELIGION AND THE RELIGION OF DEMOCRACY, by William Adams Brown, D.D. (Charles Scribner's Sons, New York, 1923. 222 pp. 5 $\frac{3}{4}$ x8 $\frac{1}{2}$ in. \$2.25).

Dr. Brown has a most charming way of establishing an intimacy between himself and his reader in all his writings. He takes the reader into his confidence with personal touches that are at times almost autobiographical. This book is no exception, and its value and interest is thereby enhanced. The title is incomplete, for in fact he treats three types of religion, which he designates, Imperialism, Individualism, and Democracy. The representatives of imperialism believe that they serve God most acceptably when they submit to the control of some existing institution, the supremacy of which in the world they identify with the triumph of God's will. The representatives of individualism despair of satisfaction through any existing institution, and find solace in immediate communion between the individual soul and God. The representatives of democracy are convinced that they serve God best when they discover his presence in other persons, and unite with them in the progressive realization of the ideal social order which it is God's purpose to establish on earth through the free co-operation of men. (p. 181) The author is careful to point out that this classification does not parallel any historic groupings of religions, and also that all three types may be found in one group or church, and further that various modifications and combinations of them may be found in life. Nevertheless, they make fairly satisfactory categories under which to study the diversified religious phenomena, both Christian and non-Christian.

In the first five chapters Dr. Brown discusses the variations in religion, religion as a personal experience and as a historic process, and the three types of religion already mentioned, and concludes with a chapter on the unifying principle in religion. He writes in untechnical language, simple and chaste diction, and a broad spirit of tolerance. He leaves the impression upon his readers that religion is the greatest creative force in human life, which explained or unexplained must be reckoned with by all men and in all human affairs.

"The unifying principle in religion is its life-giving power." (p. 199) This capacity is the acid test for the Christian religion in all of its varied denominations and expressions, and for all other religions in the world. It will ultimately bring men of all types into the realization of the ideal personal character and of the social order set for us through Jesus Christ. Not "back to Jesus" but "forward with Christ" is the genuine Christian watchword.

Those who believe that religious belief and experience are static from age to age will find small support for their view in this volume, and will find some difficulty in maintaining their position against the arguments and facts here presented. It is distinctly a progressive and constructive discussion of religion that will be welcomed by those who feel the necessity of fitting their attitude toward religion into the present social order and intellectual environment.

GEORGE B. STEWART.

THE HUMANIZING OF KNOWLEDGE, by James Harvey Robinson. (George H. Doran Company, New York, 1923. 119 pp. $5\frac{1}{4} \times 7\frac{3}{4}$ in.)

"The object of this little volume is the attempt to re-assess our failures and possibilities in the development of intelligence; especially to make clear why, proceeding as we have done, we have inevitably failed to make connection between education on the one hand and the obligations, pitfalls and amenities of life on the other." Most of his readers will cordially approve his purpose as thus stated on page ninety-four, although some of them will wish that he had accomplished it in larger measure. It is a bit difficult to shake off the impression that he has another, and less openly expressed purpose, which is far more radical and revolutionary than the sentence quoted above would obviously suggest. Our

author would have the vast accumulations of knowledge which science has laid at our feet utilized for revising the ancient and prevalent notions of religion, race, heredity, sex, family, morality, the social order. These notions are utterly unscientific and should go into the discard. It is true that he does not offer anything specific in their place. He would find their substitutes through experimentation. It may not be ungracious to suggest that the experiments might be "tried on the dog," meanwhile we might be allowed to be joined to these ancient idols of the church, school, the home and the market place. The volume is provocative of thought, but must be read with a discriminating reference to its implications, which implications doubtless weigh more with the author than his direct statements, and where apprehended will be less acceptable with the readers.

GEORGE B. STEWART.

CHRISTIANITY AND SOCIAL SCIENCE, by Charles A. Ellwood, Ph.D. (The Macmillan Company, New York, 1923. 220 pp. 5 $\frac{1}{2}$ x 7 $\frac{3}{4}$ in. \$1.75).

All who read Professor Ellwood's *The Reconstruction of Religion* will be sure to read the present book, for it is a true sequel and a challenge to the church. The book is made of lectures given a year ago at the Yale School of Religion. It answers many questions suggested by the previous book and makes his position unmistakable. It is a Christian position and a notable defense of Christian faith where it is sorely needed.

Social Science is shown to be in harmony with Christianity and never a substitute for it. He admits that the interpretations of theology and of the philosophy of religion may be more inclusive and so more profound. "I would simply contend for the value of the sociological interpretation for those who are interested in the significance of religion for the social life of man. I would also add that it is this sociological interpretation which the world peculiarly needs in the present hour when its social and cultural life is so sadly disturbed."

The theme of the book is the union of science and religion to redeem mankind. Professor Ellwood considers the place and significance of Christianity in social evolution; the need of society-minded men and women, the interdependence of mankind; love as

a world-wide motivating force; sacrifice and reconciliation; the need and value of religious education; the need, above all, of spiritual leadership.

The Christian Church should welcome the support of the social Scientist. He affirms that love is as much the law for society as gravitation the law of nature. The Christian Church can make no mistake that "love should be the dominant attitude in all human relations." But it is a grievous mistake for the Church not to do more to dispel the social ignorance which envelopes our human world. The love of the Church needs to grow in all knowledge and discernment. The love that is to save the world must be sacrificial and there is no hope of this without the religious motive.

One of the best chapters is on Religious Education. The key to religious and moral education is the proper training of the imagination in a social direction and the proper awakening of social sympathy. It should do four things: produce social intelligence in our youth, serious-mindedness, loyalty to ideal social values, and aggressiveness in social righteousness.

The closing chapter on religious leadership is the true climax of a notable book. "Only a new-formed Christian leadership can save our civilization from going on the rocks." The Christian leader needs above everything else a complete consecration. It is a summoning and gathering together of all the energies which go to make up the religious life and focusing them on the one purpose of bringing in the Kingdom of God among men."

The book is dedicated to "Those of my students who have entered the field of Christian work." And it is no wonder that such a Christian idealism should help the University of Missouri to stand first in the number of its graduates entering the Christian ministry.

ARTHUR S. HOYT.

THE SHEER FOLLY OF PREACHING, by Alexander MacColl. (Geo. H. Doran Co., New York, 1923. 217 pp. $5\frac{1}{2} \times 7\frac{1}{2}$ in. \$1.50 net).

I have read every word of the nineteen sermons of this volume—strange folly for a reviewer—and it is good reading, food for the spiritual life of man, with the living voice and person behind them, they must have been good preaching.

They are all short sermons; none would take more than twenty minutes to speak. Perhaps some of them were spoken in college

chapels, where according to the witty saying of ex-President Hadley, "No souls are saved after twenty minutes." But one does not think of their brevity but of their fullness. There is enough thought in each one to buoy the mind for a long time.

They are all natural sermons. "Out of the fulness of the heart the mouth speaketh." The reader feels that nothing is spoken for mere effect. There is not a false, unreal note anywhere. "What I have seen that speak I" is the law of it. It is the word of a man who has tried what he speaks and found it true. And this naturalness pertains to everything about the sermon. The plan is simple, almost inevitable. The message takes the best course. You are so absorbed in this interpreter that you forget the way-marks, but they are all there. There is order without any calling attention to it. And it is so with the style. It is personal and significant without any over-emphasis. There is no "pressing the stroke." It is natural also in that the whole man seems to speak. Natural humor gives light and warmth, and satire sometimes burns the truth into the conscience.

There is great variety in the volume, as of a man ministering to the manifold needs of a congregation. You feel that the preacher knows many hearts, has some special need in every sermon, and is actually ministering to lives. But the strongest note is to men making a life choice. And here there is the understanding of the modern mind, and the true approach, not by the way of dogmatic creed but by the way of life. Faith is not a mental assent but the committal of the whole life. "Electives and the supreme choice" is an example of this wise, human approach. "The choice of a life-work" is a strong plea for the ministry because it is placed on principles that should govern all men. "The unanswered prayers of Jesus" is a most suggestive and convincing study of his prayer-life. One is constantly tempted to quote, the thought is so suggestive. The sermons are saving, keeping the redemptive note supreme, but they are also ethical, constantly showing the social implications of the Gospel. The sermons are practical preaching of the best kind.

ARTHUR S. HOYT.

THE PARADOX OF THE WORLD, by John Oman. (Cambridge University Press, England, 1922. 292 pp. 5 $\frac{1}{2}$ x7 $\frac{3}{4}$ in.)

The publishers of this volume of sermons have favored us with a copy for review. It probably escaped their notice that this work

was reviewed in the issue of the Record, May 10, 1922. We are happy to call the attention of our readers a second time to this volume of notable sermons. Dr. Oman plows deeply into every subject on which he writes, and these twenty-one sermons are admirable illustrations of his thoughtful and illuminating treatment of vital themes. He deals with such subjects as A Dying Civilization, God's Instrument and God's Agent, God's Ideal and Man's Reality, The Light of the World, Wrong Waiting for God, A Ministry of Sorrow, The Laws of Prayer. Few volumes of sermons have appeared in recent years more stimulating to thought and more reliable as guides in Christian belief and life.

GEORGE B. STEWART.

THE ADVENTURE INTO THE UNKNOWN, by R. H. Charles, D.D. (T. & T. Clark, Edinburgh, Scribner's Sons, New York, 1923. 272 pp. 5 $\frac{3}{4}$ x 8 in. \$2.50 net).

This is the most recent volume in "The Scholar as Preacher" Series. Dr. Charles is Archdeacon of Westminster, and the sermons of the volume were all preached in Westminster Abbey. In such a place the preacher would attract his own audience, and the nobler worship and architecture and the symbols of a great past would make the hour notable.

But these sermons are for the scholar far more than the general audience. And the author is known as a scholar far more than a preacher. He is the author of *The Revelation of St. John* in the International Critical Commentary and of *Studies in the Apocalypse*. And he does not hesitate to bring the materials of the study into his sermons instead of the finished product. For example, in the third sermon he begins by discussing the number of the beatitudes and then contrasts the methods of the first and third evangelists.

Most of the sermons were preached in war time and some of them have the martial ring. There is a continuity of thought or series in the sermons. The sermon that gives the title, The Adventure into the Unknown is followed by The Eternal Refuge, The Winning of the Soul, The Destiny of Man and Life Ever More Abundantly. They are all thoughtful sermons, thorough, suggestive studies in Christian truth, though lacking in popular appeal. The four sermons on Forgiveness form a brief history of the doc-

trine of the atonement. He insists on an exact relation between human and divine forgiveness, and interprets forgiveness in a modern way, thoroughly natural and ethical. His thought is summed up in the sentence: "Divine forgiveness, then, in its essence neither undoes the fact of sin nor remits its penalties, but restores the repentant soul to communion with its God." It is essentially the thought of Principal George Adam Smith in *The Forgiveness of Sin*.

ARTHUR S. HOYT

MY FORTY YEARS IN NEW YORK, by Charles H. Parkhurst, D.D. (The Macmillan Company, New York, 1923. 256 pp. 5 $\frac{1}{2}$ x 8 in. \$2.00).

One who has read the sermons and addresses of Dr. Parkhurst for the last thirty years will be disappointed in this autobiography. Both in the early chapters and in his "Reflections" he emphasizes the value of his home. Yet it is almost a bare, colorless recital. There must have been far more in his home and training than he pictures. The Berkshires are full of charm and his boyhood must have been significant. But little appears. If he could only have caught Warner's spirit "On Being a Boy". Even the few incidents of early life are rather spoiled by the man's habit of preaching.

And the same may be said of his college course. At that time Amherst was probably the most significant of the smaller New England colleges; yet one can get no adequate idea of the college from these pages. And as to sister college, Smith, the only statements are inaccuracies or very poor jokes.

The book is purposely condensed, but too condensed to be vivid. Pastor for thirty-eight years of the Madison Square Church, he covered some of the critical times in the social and religious life of the City. The reader cannot get a proper understanding of it all. Many scenes in Church, in Presbytery, in civic and educational life would stand as lamps along the way.

His brave, dangerous work of reformer, in rousing the conscience of the city against a corrupt government, is a thrilling chapter. He deserves all honor. It is more fully told in the volume *How we Fought Tammany*. The chapter on Mountaineering is fascinating. He lives again the great moments in the high Alps and we follow him with breathless interest. We understand from

this something of the bold thinker and leader, who loved men too well to be unfaithful to them, who feared not the face of man nor devil.

In the last section there are many suggestive reflections coming from his long study and experience; but they lack the distinction of thought and style that make "The Blind Man's Creed," "The Pattern in the Mount", "Three Gates on a Side" among the best American sermons.

ARTHUR S. HOYT

HENRY LOOMIS, FRIEND OF THE EAST, by Clara Denison Loomis. (Fleming H. Revell Company, New York, 1923. 150 pp. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$ in. \$1.50).

Auburn men will read this book with a proud interest. In 1861, while a sophomore in Hamilton College, Henry Loomis enlisted in the army. Four years later he was mustered out, having fought in twenty-one battles and received two wounds and honorable mention for gallantry, with recommendation for promotion to be brevet major. He returned to college and graduated, and at twenty-eight entered Auburn Seminary. The religious energy that marked his later life was already in play. "He taught a Bible class in the State Prison, another in the Orphan Asylum, and helped to establish thirty-two Sunday-schools in neighboring towns and villages".

After a short pastorate at Jamesville, in 1872 he went to Japan as a missionary of the Presbyterian Board, with his wife, whom he had met in Auburn. "In 1872 there were but ten baptized Protestant Christians in Japan, each one living in danger of imprisonment or death". But two years later Mr. Loomis organized the first Presbyterian Church in Japan. In 1876 a nervous break-down compelled him to leave the country. Arriving in California with his family, and unable to study, he made a venture of importing Japanese persimmon trees. Out of this business in five years he made considerable money.

At the end of this time he returned to Japan as agent of the American Bible Society, succeeding Luther Gulick. For more than thirty years he directed the work of the society in Japan, and for eleven of them its work in Korea also. He superintended the printing and sale of Bibles and religious literature, and had over-

sight of a large force of colporteurs. He and his wife made the Bible House at Yokohama do some of the work of Y. M. C. A. and Y. W. C. A. buildings, when there was nothing of this kind, and provided there a general friendly resort for missionaries, travellers and sailors. For these last Mr. Loomis did a great service. He was the friend of all Japanese missionaries and of some of the most distinguished native Christians. During the Chinese and Russian wars he devoted himself to the Japanese soldiers, and to prisoners of war as well. In his leisure he interested himself in entomology, and discovered the parasite which the United States Department of Agriculture has imported to check the gipsy moth. After his retirement, when over seventy, he taught a class of foreign boys in the Union Church of Yokohama, and used to play ball with them on Saturday afternoons.

Dr. Loomis died in 1920, and the service at his burial was conducted by Dr. Kelman, who said well, "The work of his hands is not yet finished, but goes on into the future, influencing thousands of lives in thousands of ways". The biography, by his daughter, is just what it ought to be; it lets us see her father at his work.

ROBERT HASTINGS NICHOLS.

CONTACTS WITH NON-CHRISTIAN CULTURES, by Daniel Johnson Fleming. (George H. Doran Company, New York, 1923. xiv, 189 pp. 5½x7½ in. \$2.00).

This is "a case book for mission study". It contains three hundred or more incidents from experience, which show what occurs when western Christians and Christianity meet other religions and cultures. The cases illustrate many parts of the life of non-Christian peoples, and embody many of the problems of missionary work. Examples of the classes of cases are "The Disposal of Old Objects of Worship", "Securing Justice for Native Christians", "Means of Securing Mission Property", "Wives of Polygamists", "Observance of Sunday", "The Time and Conditions of Baptism". For use as a study book, questions for discussion are provided. The book will be inspiring as a mission study text, because it gives such a vivid idea of what a missionary's work is like, and presents so convincingly the greatness of the missionary's opportunity, through his approach to native life on all sides. It will

stimulate thought about what it is that Christians ought to give to those who hold other religions. The line between Christianity and features of western culture which are not essential to Christianity is easier to see in these stories from life than it is when stated in the abstract. Professor Fleming's cases will also be a useful part of the preparation of intending missionaries, teaching them what kind of spirit and personality they need to take to their work.

ROBERT HASTINGS NICHOLS.

HENRY MARTYN, CONFESSOR OF THE FAITH, by Constance E. Padwick. (George H. Doran Company, New York, 1923. 304 pp. $5\frac{1}{2} \times 7\frac{1}{2}$ in. \$1.50).

This is the first of a series of missionary biographies projected by the British Student Christian Movement and the United Society for Missionary Study. May the rest of the series be equal to its first number, which is a truly excellent life. The author says that there is "nothing new" in her book. This is true, in the sense that she uses no materials hitherto unknown. But there is something new, a natural and open-minded handling of the material which makes its subject seem for the first time, so far as biography goes, a living man. Miss Padwick escapes completely the conventional pious unreality which is the curse of much missionary biography. In Henry Martyn there are things that are remote from present-day prevalent sympathy. By a treatment which frankly recognizes this, Miss Padwick makes convincing the lofty nobility of Martyn's character and the heroism of his service.

ROBERT HASTINGS NICHOLS.

A CHRISTIAN PROGRAM FOR THE RURAL COMMUNITY — The Fondred Lectures, 1923, by Kenyon L. Butterfield, LL.D. (George H. Doran Co., New York, 1923. 188 pp. $5\frac{1}{2} \times 7\frac{3}{4}$ in. \$1.50 net).

These lectures given at the Southern Methodist University by Dr. Butterfield, the well known President of the Massachusetts Agricultural College, have just been published by the George H. Doran Company of New York.

Dr. Butterfield is a serious student of American Country life and a firm believer in Christian forces. He lectures widely on these subjects and always quickens men by his vision of what can be done and his appeal to larger manhood. These lectures are in-

spirational and not technical. He barely suggests methods. He deals in a broad survey and in the principles for a more truly Christian life. (We have a growing literature on methods: We still lack books to impel men to do what they know.)

The Need of a Christian Program, The Principles Involved, Some Applications to Rural Affairs, The Organs of Christian Rural Progress, Christianizing the Rural Community, are the titles of the five lectures, and well express the large outlook and quickening materials used.

If this book could be distributed among the officers of our country churches, or be taken as a study by men's clubs, whose present office is too largely to be fed and amused, the Church would have a clearer view of its mission in American country life.

ARTHUR S. HOYT.

CHURCH LIFE IN THE RURAL SOUTH, by Edmund DeS. Brunner, (George H. Doran Company, New York, 1923. 118 pp. 6x9 in. \$2.50 net).

CHURCHES OF DISTINCTION IN TOWN AND COUNTRY, edited by Edmund DeS. Brunner, (George H. Doran Company, New York, 1923. 198 pp. 5 $\frac{1}{2}$ x7 $\frac{1}{2}$ in. \$1.50 net).

TESTED METHODS IN TOWN AND COUNTRY CHURCHES, by Edmund DeS. Brunner, (George H. Doran Company, New York, 1923. 173 pp. 5 $\frac{1}{2}$ x7 $\frac{1}{2}$ in. \$1.25 net).

These volumes are the 4th, 11th, and 12th in a series of twelve volumes, called the Town and Country series, published for the Committee on Social and Religious Surveys.

Whatever the mistakes of the Inter-Church World Movement—mistakes of expectation and extravagant method—it did one service for the country that more than atones for all errors. It made religious America for the first time face itself and face its task. Through its surveys in every part of the country it gained invaluable material for the correct estimate of the American Church, its work, its influence, its defects, its opportunities.

To preserve this rich material and make it available for use, to carry on surveys partly begun, in a more thorough manner, a group of large minded, public-spirited men organized the Committee on Social and Religious Surveys in January, 1921. John

R. Mott is President, Ernest D. Burton (President of the University of Chicago) is Secretary, and Raymond B. Fosdick, Treasurer.

The twelve volumes make a notable library on the Country Church. The introduction to the 11th volume is by Professor Ross, the well-known sociologist of the University of Wisconsin, and the foreword of the 12th volume is by Gov. Gifford Pinchot, who has taken a notable part in conservation, and with Charles O. Gill has published two valuable books on the Country Church.

Church Life in the Rural South is a minute study of six counties selected from the seventy surveyed by the Inter-Church. They are in five different states. They show that the south is very religious and overwhelmingly Protestant. But only one in four of the churches studied has religious service every Sunday and served by a resident pastor. The churches are mostly places for preaching, without equipment for the educational and social work of the church. The majority of them do not even have Sunday Schools, and the well trained minister is the exception.

In the rapid change of the South from purely agricultural to manufacturing communities, the Church must greatly increase its teaching force and quality if it directs the future of the people.

The Negro churches have made a greater gain than the white. A larger proportion are doing work for the young. The thirty thousand churches have twenty-five thousand preachers, and the latter surely need better training.

In 1922 the Committee made a first hand investigation of the forty most successful town and country churches they could find. The volume *Churches of Distinction* gives the story of fourteen of them. They are from all parts of the country, prairie, mountains, mining, manufacturing and farming. It is a most hopeful record. It shows what a devoted minister can do out of difficult and hopeless elements. Auburn men will be glad to read the story of the Canoga Church and the work of Mr. Mickelson. There is no better story in the book of inventiveness, resourcefulness and brave hopeful leadership.

Tested Methods is a study and summary of the work of the churches already mentioned under such titles as Evangelism, Worship and Service, Religious Education, The Plant and its Equipment, Church Finance, Publicity, Community Welfare, etc.

The books are well edited and printed, and full of practical suggestions for country workers.

It is said that the country life movement of a dozen years ago has been partly checked by the sectarianism of the Church. Such books as this will give it new impetus.

ARTHUR S. HOYT.

THE MINISTER AND HIS GREEK NEW TESTAMENT, by A. T. Robertson, D.D. (George H. Doran Co., New York, 1923. 139 pp. 5½x8 in. \$1.75 net).

Some books should be read by the minister at frequent intervals. This is one of them. The Minister who scoffs at Greek, the preacher who has forgotten his Greek, the pastor who has no time for his Greek, and every Bible student who uses his Greek, ought to read several times a year what Dr. Robertson has to say about the "Minister's use of his Greek Testament", "Pictures in Prepositions", "Grammar and Preaching", "Sermons in Greek Tenses", and several other things.

The volume is a series of short, informal discussions of a number of subjects which have little to bind them together except the common interest of all New Testament students in that which makes New Testament study more valuable and useful. There are twelve chapters or essays, all full of Dr. Robertson's enthusiasm for the Greek of the New Testament and his scholarly acquaintance with it.

There are signs of a new "Revival of Learning" among preachers—a sort of renaissance in New Testament Greek. This book is a sign of it. It is also one of the agencies in hastening it. "Grammar as a means of Grace" is one of Dr. Robertson's slogans. He means Greek grammar. "There are men", he says, "who study grammar and never learn how to read.....who see in languages only skeletons and paradigms, who find no life in words, who use language to conceal thought, who have only the lumber of learning. These men create the impression that scholarship is dry. Ignorance is the driest thing on earth. One does not become juicy by becoming ignorant". And hence Greek grammar as a means of grace! It is a good slogan to follow, and this is a good volume to read.

HARRY LATHROP REED.

THE APOSTLE PAUL AND THE MODERN WORLD, by Francis G. Peabody. (The Macmillan Company, New York, 1923. 285 pp. 5½x7½ in. \$2.50 net).

“One is first of all impressed by the extraordinary susceptibility and mobility of the apostle’s mind. Whatever he has learned of God or man is interwoven with his Christian conviction..... To gather all the wisdom of his time into the service of his Lord; to universalize the new faith by appropriating all current philosophy and forms of worship as its adumbration or symbol,—such was the epoch-making achievement of Paul’s fertile and receptive mind.”

Professor Peabody recognizes in the Apostle Paul this “gift for assimilation”. He finds it in evidence everywhere in his epistles. And he sets himself the task of releasing Paul’s teaching from “its temporary forms”, and discovering in it those elements which are “universal and permanent.” He has done it admirably and with convincing effect. If Paul has for some minds become, not so much the “apostle of spiritual liberty”, as a “representative of dogmatic restrictions” and the “bulwark of a church essentially dogmatic and sacerdotal”, the readers of Professor Peabody’s chapter will find him for their own age an inspiring leader and guide into that freedom of thought and interpretation which he claimed for himself and his first readers.

The author says: “In spite of the daring and sublime speculations which have monopolized the attention of so many scholars, Paul was not primarily, or in the estimation of those whom he addressed, a theologian. He was an emancipator, an expansionist, a discerner of the scope and majesty of the Divine purpose, a wise and fearless counsellor among the practical conditions of perplexed or misguided lives”.

About one-half of the book is devoted to a statement of the problem the author has set himself and to a brief but very luminous study of Paul the man and his epistles. The characterizations of the purpose and point of each epistle are very apt. For example: “The letter to the Galatians is in the main intention, an indignant defense of Christian liberty, a passionate protest against religious provincialism”.

After the introduction Professor Peabody discusses in three chapters the Theology of Paul and the Modern World, the Reli-

gion of Paul and the Modern World and the Ethics of Paul and the Modern World. The quotations above are from the chapter on the Theology. But, "Within the body of his theology beats the heart of his religion". "His theology is the gesture-language of his spirit". "Many outposts of Paulinism might be surrendered to the assaults of time and change while the citadel of Paul's religion might still remain uninvaded and secure". "Paul is at heart a mystic", and the religion of Paul the mystic is carefully analyzed and beautifully illustrated. Then Paul's Ethics. The ethical teachings of the apostle, "so spontaneous, specific, and practical, exhibit the real Paul, extricating himself from his entangled speculations, and rejoicing in plain language and obvious truths."

The last chapter is a conclusion: "Messenger and Master". "Paul is a lineal heir of the spiritual desire of Jesus, and through many wanderings of mind, as of body,..... remains essentially a minister of Jesus Christ."

Professor Peabody has been most successful in discovering the essential appeal in the life and teachings of Paul to the modern world. It is a timely and helpful study, and is heartily commended to every student of the work and message of the apostle.

HARRY LATHROP REED.

APOLOGY AND POLEMIC IN THE NEW TESTAMENT, by Andrew D. Heffern, D.D. (The Macmillan Company, New York, 1922. xiii, 411 pp. 5 $\frac{3}{4}$ x 8 $\frac{1}{4}$ in. \$3.50 net).

This is a posthumous publication of the Bohlen lectures of 1915, by Professor Heffern of the Philadelphia Divinity School, who died in 1920. The subject is the presentation of the gospel and the defense of Christian teaching against errors, as these are shown in the New Testament. Evidently the lectures have been greatly enlarged and elaborated. The book is a very detailed and severely critical discussion, the text containing many references and much other matter usually relegated to footnotes or appendices. The pages are freely sprinkled with Greek words and with Greek words transliterated, according to a curious style, thus: "his bebaiosis and confirmation of faith in the epignosis of the grace of God". The opinions regarding authorship which underlie the book are conservative, B. Weiss being chiefly followed for the Gospels and Zahn for the Epistles. It must be said that the book is

hard reading. Its highly technical character and the lengthy exhibition of differing views on many points somewhat obscure its main contentions. But it has solid worth. The studies of the early Christian missionary preaching and the primitive instruction preparatory to baptism are valuable. About half of the book is occupied with the false teachings opposed in the epistles. Professor Heffern held that all the dissenters described in the Epistles as troubling the churches belonged to one group, mystical and gnostic in character and Jewish in origin. He found an agreement in the accounts of the errors in all the Epistles, and contended that one consistent body of first century thought was here depicted. It was unnecessary, he argued, to regard anything in the New Testament as connected with the gnostic movement of the second century.

ROBERT HASTINGS NICHOLS.

THE BOOK OF JOB. A metrical Version, by A. H. Mumford. (George H. Doran Company, New York, 1923. 174 pp. 5x7½ in. \$1.75 net).

The Book of Job is poetry and much of its beauty has been lost in the prose translations of our standard versions. Professor McFadyen, a few years ago, brought out a rhythmical translation of Job that reproduced as far as possible the meter and rhythm of the original. But Principal Mumford of Fairfield, England, has gone a step further and the present volume is not only a metrical but a rhymed version as well. It is a splendid piece of work. Principal Mumford evidently has the soul of a poet with a genius for finding just the right phrase so that most of the lines flow smoothly and naturally and there are few traces of forcing either the meter or the rhyme. One is surprised to discover how many lines of the King James's version are used without change, and how sometimes the change of but a few words gives us a new angle from which to view a familiar passage. As is to be expected some sections are better than others and yet it is a high level on which the whole work moves. It is a real help toward a keener appreciation of the beauty of this great book. The value of the volume is greatly increased by an introductory essay by Professor A. S. Peake on the Significance of the Book of Job.

HARRIS B. STEWART.

SYLLABUS FOR NEW TESTAMENT STUDY, by Prof. A. T. Robertson. (George H. Doran Company, New York, 1923. 274 pp. 5½x7½ in. \$2.00 net).

Upon the completion of his thirty-fifth year of teaching in the Baptist Seminary at Louisville, Professor Robertson has issued a fifth edition of his *Syllabus*, which he has used with such marked success in his classes. It is an outline of the contents and message of the New Testament preceded by the history of the inter-testamental period.

The book follows the historical order taking up the Life of Christ, the Acts, the Epistles and the Revelation. It is divided into lessons instead of chapters each with a general outline of the material, special references to appropriate sections in a few designated books, and a longer or shorter bibliography. In addition there are several remarkably complete bibliographies covering all phases of New Testament general and specific studies.

It is pre-eminently a book for the class room, though ministers and teachers will find it useful in enabling them to cover the New Testament systematically and in preparing for courses of instruction in the New Testament. It is not a book to be read, but an outline of study to be followed, offering valuable help to those who follow it. After such a course as is here pointed out Dr. Robertson's students, or any student who pursues it, should have an intimate and accurate knowledge of the New Testament.

HARRIS B. STEWART.

HOW TO READ THE BIBLE, by Richard G. Moulton. (The Macmillan Company, New York, 1923. 133 pp. 4½x5¾ in. 80 cents).

This is the twenty-fifth and final volume of the small volume edition of the Modern Reader's Bible. It incorporates *The Bible at a Single View*, which Professor Moulton issued a few years ago and also a couple of short essays on literary aspects of the Bible. As a brief survey of the whole Bible it is a marvel of condensation and selection, whetting one's appetite for more and more detailed information. It is an aid, as are all his books, to a better understanding of the Bible and contains outlines for reading the whole or portions of it. Professor Moulton has completed a useful series with a helpful volume.

HARRIS B. STEWART.

AT HOME IN THE BIBLE, by T. H. Darlow. (George H. Doran Company, New York, 1923. 327 pp. 5 $\frac{3}{4}$ x8 in. \$2.00 net).

Mr. Darlow is very evidently "at home in the Bible." He knows it and loves it and knows how to use and apply it. As literary superintendent of the British and Foreign Bible Society he was in the habit of writing a brief meditation for *The Bible in the World*, the monthly organ of the Society. Seventy-four of them are here reprinted. Though the themes cover a wide range of thought and action they are all related more or less nearly to the Bible and the meditations are a help and an inspiration to know it better that life may be better and richer. He is not interested in truth in the abstract, or in knowledge of the Bible that does not express itself in life for it is only as such knowledge is translated into conduct and character that it is of any real use. Here is devotional reading of a high order. It should encourage Bible reading and study because there is here set forth simply but with beauty and power the great truths and the priceless blessings to be found in this "lamp to our feet."

HARRIS B. STEWART.

CHURCH MUSIC—WHAT A MINISTER SHOULD KNOW ABOUT IT, by Edmund S. Lorenz. (Fleming H. Revell Co., New York, 1923. 466 pp. 5 $\frac{1}{2}$ x8 $\frac{1}{4}$ in. \$3.50 net).

Those who have read or used in church or class-room the author's previous book, *Practical Church Music*, will welcome this new work of his along the same lines, and incorporating large portions of the earlier work. He has prepared this book with the needs of the theological student more particularly in mind, and as meeting those needs Dr. Cleland B. McAfee especially commends it. Each chapter has at the beginning "suggestions" for teaching its contents, and at the end of the chapter is a list of "review questions." The author, however, is justified in thinking that the book may profitably be used by pastors and others in cultivating in congregations a deeper interest in church music. In passing judgment upon "American Spiritual Music," he says "It effected the results religious music is intended to secure and hence was good church music, poor as it may appear from an artistic standpoint" (p. 327). This may be taken as his standard for appraising all church music, not its artistic but its spiritual qualities are the values he most prizes

in it. It is a pragmatic test that many will dissent from, who therefore will lightly esteem the book. This is but saying that in the controversy between the musical purist and the musical pragmatist, the author is frankly on the side of the latter, as he has always been.

The Introduction is followed by four parts, treating respectively of the philosophy of musical sounds, the psychology of music, the history of church music, the pipe organ. He promises two subsequent volumes to deal with practical efficiency in church music, and methods of efficiency in the use of hymns. In view of the glaring deficiencies of the major portion of our ministers in the matter of church music and the prevailing low standards for the church musical service this work of Mr. Lorenz, notwithstanding its practical rather than artistic tests, really because of them, ought to prove of great value in improving the music of our churches.

GEORGE B. STEWART.

THE MINISTER AND HIS PARISH, by Henry Wilder Foote. (The Macmillan Company, New York, 1923. 179 pp. $5\frac{1}{2} \times 7\frac{3}{4}$ in. \$1.75).

This volume is a thesaurus of invaluable information and advice to ministers and their colleagues in the management of their churches. It deals with all the questions that arise in church administration and in the sanest possible way. If a person desires to know the mode of procedure in the calling and settlement of a minister, the rights and duties of the minister, the legal or the working organization of a parish, the keeping of parish records, the building and furnishing of a house of worship, the parish house, the parsonage, the management of church finances, the minister's salary and fees, the function of music in the church service and the place of the organist and choir in the organization, the kind and amount of church advertising, the treatment of strangers, ministerial ethics, and the liberty of prophesying, he will find in this little book a wise answer to almost any question he may wish to ask.

Fortunate, indeed, is any group of theological students that has the privilege of guidance along the paths of the practical work of the ministry which this volume reveals as the privilege of Professor Foote's students at Harvard. Ministers will do well to heed the counsel of the publishers and study this book in detail with their church officers, for all of them may thereby be saved from many a

false and foolish notion and deed. The present writer knows no book in the market comparable with this one for accuracy of statement and sagacity of advice in these matters.

GEORGE B. STEWART.

THE HISTORY OF UTOPIAN THOUGHT, by Joyce Oramel Hertzler, Ph.D. (The Macmillan Company, New York, 1923. 321 pp. \$x9 in. \$3.00).

It is interesting that two books covering the same ground, this and Mr. Lewis Mumford's *The Story of Utopias*, appeared at almost the same time. It looks as though acute discontent with things as they are were reacting to produce interest in thoughts of what they ought to be. As Dr. Hertzler points out, utopias have usually been the results of such discontent. To meet this feeling, as it now exists, the ever-up-to-date Mr. Wells, who has, to borrow Dr. Hertzler's awful adjective, "utopianistic" experience, has just supplied us with a new feat in this kind, in *Men Like Gods*.

In his survey of the making of ideal worlds, Dr. Hertzler includes some material not usually found in such histories. He gives considerable space to the Hebrew prophets and to Hebrew and Christian apocalypticists; and there seems to be no refuting of his contention that these, especially the prophets, belong not only in the utopian succession but also at the beginning of it, for most of them preceded Plato. Dr. Hertzler also treats Jesus' teaching of the kingdom of God as a case in point; and the putting of this beside the utopias gives food for thought. Augustine's *City of God* and Savonarola's theocratic ideal for Florence complete the author's first class of "Ethico-Religious Utopians." A chapter is given to Plato, another to the utopias of the Renaissance, those of More, Bacon, Campanella and Harington, another to the "Utopian Socialists," from Morely to Owen, including Fourier and Blanc, and another to three modern pictures of the perfect world, Bellamy's, Hertzka's *Freeland* and Wells's *Modern Utopia* of 1905.

Dr. Hertzler has read carefully what he discusses, and gives accurate and thoughtful descriptions of many memorable conceptions of what society ought to be. This is the chief merit of his book. Unfortunately he has not read enough of other things. His background shows grievous defects, as in his astounding statement that "Augustine holds no doctrine of original sin" and his number-

ing among the great men of the Italian Renaissance Bodin, the French political philosopher, and Grotius. Such revelations cause one to scrutinize Dr. Hertzler's historical judgments.

In the second and shorter division of the book, an "Analysis and Critique" the best part is a chapter on "The Utopianistic Contributions to Civilization," an impressive list of valuable things actually accomplished for the good of the world which were first dreamed of in utopias.

ROBERT HASTINGS NICHOLS.

FERGUS FERGUSON, D.D., HIS THEOLOGY AND HERESY TRIAL, by J. H. Leckie, D.D. (T. and T. Clark, Edinburgh, 1923. Imported by Charles Scribner's Sons. XX, 316 pp. 5 $\frac{3}{4}$ x 8 $\frac{3}{4}$ in. \$3.00).

To very few Americans will this title mean anything, for the name of Fergus Ferguson has never been much known on this side of the water, and the events that made him a conspicuous figure in Scottish church life occurred nearly fifty years ago. Before one had read the book, it might indeed seem a waste of energy to recount a theological controversy and ecclesiastical prosecution now forgotten. Yet this is decidedly a living book. Its subject was a gallant personality, and his theological contest raised issues not yet settled; and to Presbyterians in America at any rate the story of his treatment by church courts has a painful timeliness and instructiveness. Besides, the author has theological competence, ripe culture, a broad outlook and literary power and grace.

Fergus Ferguson belonged to the United Presbyterian Church, and his principal ministry was in Glasgow. He was a curious combination of the mystic and the Hegelian, and he worked out a theology of his own in which both of these characteristics showed themselves. Naturally he was held to be at variance with orthodoxy according to the Westminster Confession. He was one of the many who in the democratic and humane nineteenth century found Calvinism inadequate. A difficulty with ecclesiastical authority early in his ministry was smoothed over. But in 1877 he was censured by his presbytery for false doctrine, particularly in regard to the Trinity, the atonement, and the life after death. The Synod on appeal, took the strange course of expressing "regret" concerning "Mr. Ferguson's speculations," and restoring him to ministerial functions, with an admonition. Until 1905 he maintained a ministry of singular power in his Glasgow church, not appearing again

in controversy. His long trial and the accompanying discussion greatly strengthened the movement already begun for revision of the Confession of Faith. This brought about the adoption of the Declaratory Act of 1879, which was in effect a radical alteration of the Confession, particularly in some of the parts against which Ferguson had most protested. Though condemned, he permanently affected the thought of his church. Since the United Presbyterian Declaratory Act was to a considerable extent the parent of the document of the same name adopted by the Presbyterian Church in the U. S. A. in 1903, Fergus Ferguson's influence has reached people who never heard of him.

One would like to comment at length on various other things in this book; the account of the theological movements in the nineteenth century before Ferguson, especially of the case of McLeod Campbell; the study of Presbyterian procedure in doctrinal discipline; the many vivid pictures of characters and events in Scottish religious history; the frequent remarks showing wise thought and rich culture.

ROBERT HASTINGS NICHOLS.

DESOLATE SPLENDOR, by Michael Sadleir. (G. P. Putnam's Sons, New York, 1923. 391 pp. $5\frac{1}{4} \times 7\frac{1}{2}$ in. \$2.00).

Mr. Sadleir is the son of Sir Michael Sadleir, the distinguished Vice-Chancellor of Leeds University. His first novel was *Privilege*, which appeared in 1921, and was reviewed in the Record in May, 1922. The second book shows the same high qualities which were manifested in the first—distinction of style, mastery of literary form, keen psychological insight, and no mean imaginative faculty. Perhaps there is on the whole less concentration of power in *Desolate Splendor* than in its predecessor, but the subject is a less unpleasant one. *Privilege* remains in the memory as a brilliantly vivid (if, withal, somewhat too morbid to be even quite faithful) portrayal of a certain phase of modern social life. But it was a most hateful and depressing phase that was selected. And in this respect (containing, as it does, among its *personae*, at least one admirable character and one lovably human in spite of all his faults) the second novel makes better reading.

JOHN BAILLIE.

HUMAN AUSTRALASIA, by Charles Franklin Thwing, LL.D. (The Macmillan Company, New York, 1923. 270 pp. 5½x8 in. \$2.50).

As the result of his travel in Australia and New Zealand, President Thwing here gives us an unpretentious but most interesting and informing book. It consists of candid and sympathetic chapters concerning the things which we want most to know about in regard to another society, but are not often told about by travellers—matters of education, religion, and morals. Education gets extended and expert consideration, as would be expected from the author. Much attention is paid also to "Industrial Experimentation and Unrest," and to the effects on general morals of the great power of labor parties and of socialistic governmental measures. On religion the chapter is short, but from dearth of material, not lack of interest. President Thwing's conclusion is confidently hopeful. To one who has read what goes before, it does seem rather a triumph of faith over sight; but there is not much illumination in books about peoples by men who do not believe in them.

ROBERT HASTINGS NICHOLS.

MORE TWICE-BORN MEN, by Harold Begbie. (G. P. Putnam's Sons, New York, 1923. 164 pp. 6x9¼ in. \$2.50).

The sub-title of this book is, "Narratives of a Recent Movement in the Spirit of Personal Religion" and the book is made up, apart from the Preface and Conclusion, of nine character sketches, each the story, or rather confession of a young college man. Through these character sketches Mr. Begbie describes a religious movement instigated by Mr. Frank Bookman (the F. B. of the book) and carried on by various members of the Christian Student Movement in Great Britain and the United States. Some of these men are very easily recognized and are leaders in the Christian Associations in some of our well known Eastern Universities.

The three cardinal principles of the movement seem to be: 1st, that the lack of spirituality in the lives of college men is due primarily to sexual difficulties; Secondly, that true prayer receives definite and immediate answer, and Thirdly, that only as a man shares his religious experience with a fellow-man will his religious experience continue to be vital.

The character studies or confessions are intensely interesting. One feels that these men have been extremely honest, at least as completely honest as a man can be after some very vivid and dominating experience. They have found a way out from their bondage and difficulties and are most eager to help others along the same way. There is not doubt that the movement has helped a great many men. It has met their immediate needs, has shown them a way to victory and joy and peace. Religion has become to them not a creed but a life, Christianity not a picture but a power within them working unto righteousness. It has renewed the well-springs of their lives as they have turned and shared their new found experience with others. A movement which will do this for men is indeed a blessed thing.

The movement undoubtedly has its weaknesses, but what incipient movement has not? Doubtless sexual difficulties lie at the roots of many spiritual disturbances, but to make them the chief or only cause of spiritual unrest and uncertainty is beside the truth. That prayer frequently finds direct and immediate answer has been the experience of Christian people in all ages, but to limit the meaning and power of prayer to immediate "hunches" seems a bit absurd. That religion keeps fresh and vital as we share it with others and that friendship is one of the most beautiful forms and expressions of religion all will acknowledge, but to brush away Beauty and Reason, Duty and Responsibility as equal sources of Christian joy and inspiration is unthinkable. From my personal observation of the movement it has a certain celibate tinge to it, is somewhat sicklied o'er by the modern sex-complexes and spiritualism. This however is to be noted, it has helped some men, it has been the beginning of a new life for them. They have made a start and that is a great thing. May it be that they will continue to grow and go on and enter into the full richness of the Christian life which includes all of the many varieties of religious experience, as available to the family man in the shop, in the office, on the farm, in the pulpit and at the teacher's desk as to these unmarried more or less responsibility-free young men of our schools and colleges.

This review is made with a degree of diffidence as one of the "characters" of the book says in speaking of his Seminary professors, "Their only experience of religion is a memory. They tell the students what happened years ago * * * they have no realities

for these desperate students who spend half their time studying the soul killing controversies of long-ago theologies, and the other half in fighting temptations sharp as steel." But be that as it may, everyone interested in the well-being of the men in our Colleges and Universities should read this book and find what some of them at least are thinking and experiencing. "More Twice-Born Men" will make this plain.

FRANK W. MOORE.

A QUEST FOR SOULS, by George W. Truett, D.D. (George H. Doran Co., New York, 1923. 380 pp. 5 $\frac{1}{4}$ x8 $\frac{1}{2}$ in. \$1.50 net).

For over a month Dr. Truett conducted an evangelistic campaign in Fort Worth, Texas, and the twenty-four sermons in this volume are among those he preached. They are unique in that the preliminary addresses, the opening and closing prayers for each service accompany the sermons, and serve to give a certain individuality to each of them. The sermons are typical of what might be called the old fashioned evangelistic sermon preached with earnestness and winsomeness. There is a personal tone to many of the illustrations because they are based upon incidents in the preacher's own experience. Little use is made of poetical allusions, as though the speaker felt that he wished to keep his hearers' thoughts firmly to the important subject of personal salvation. With an emotional, impulsive audience such preaching must have been overwhelming in its effect, and why hundreds and possibly thousands made the personal surrender is easily understood.

The first sermon upon "Unoffered and unanswered prayer" based upon "Ye have not because ye ask not. Ye ask and receive not because ye ask amiss," James 4:23, is a splendid study of that which Beecher calls the greatest mystery in the Christian life. Few men and women who have given the subject any thought and have as yet reached no decision could hear one of the closing sermons upon "Why are you not a Christian?" without being moved toward some action. The last sermon upon The Passing of Religious Opportunity is one the hearer and reader is not likely soon to forget. In comparison with some of the books advertised by so-called popular evangelists as containing the messages which have won thousands of souls, this volume by one of the greatest preachers in the Southland is worth a whole shelf-full.

PLATO T. JONES.

THE EFFECTIVE EVANGELIST, by Lionel B. Fletcher. (George H. Doran Co., New York, 1923. 266 pp. 5 $\frac{1}{4}$ x 7 $\frac{3}{4}$ in. \$1.50 net).

This is probably the last book on evangelism, and although I have studied a number of others this seems to me to be the most sane and practical of any I have ever read. The Foreword by Principal Alfred E. Garvie, D.D., one of the great preachers and teachers of England, is so characteristic that a short paragraph may well be quoted. "Because this book shows no hostility to modern theological and biblical scholarship, warmly advocates the social reforms in which a religious revival and moral reformation must issue, and is throughout loyal to the Church and the ministry, being animated by a most sympathetic and gracious spirit, I hope it will be read and pondered by all ministers and students, and will thus help to hasten what we so much need and desire, 'times of refreshing from the presence of the Lord.' "

Mr. Fletcher is himself an Australian who secured his first experience in mission work in some of the hardest religious fields in that far away colony. He worked in two great campaigns with J. Wilbur Chapman, and more than once refers to D. L. Moody as one of the inspirational leaders of his own life as an evangelist. While rendering tribute to many who have been professional evangelists the whole purpose of the book is to develop ministers who shall be their own evangelists. The writer attaches little importance to many of the prevalent ideas about evangelistic services, but contends that no permanent results will accrue if the personal element of the pastor is lacking. Many pastors who imagine that they are unable to practice the calling of the evangelist will find encouragement to undertake the most needful work of the church today, after carefully and prayerfully trying out some of the suggestions and methods recommended by the author. Read the book for yourself, then follow Paul's advice to Timothy "Do the work of an evangelist, make full proof of the ministry."

PLATO T. JONES.

PERSONAL EVANGELISM, by Ernest O. Sellers. (George H. Doran Company, New York, 1923. 291 pp. 5 $\frac{1}{2}$ x 7 $\frac{3}{4}$ in. \$1.50 net).

A biographical sketch of eight pages by Rev. George H. Crutch, Professor of Evangelism and applied Christianity in the Baptist Bible Institute, New Orleans, serves as an introduction for Mr.

Sellers. As musical conductor for some of the religious campaigns of such men as Drs. Torrey, Chapman and Dixon the author had a wide experience in the work of personal evangelism.

To the pastor who wishes to instruct a class in personal work this volume will make a strong appeal. It is divided into five parts with about ten chapters in each section. The first upon Evangelism, discusses its needs and importance, and suggests methods for applying them. A valuable aid to the teacher will be found in the list of questions following each chapter. Two sections are given up to answering excuses and settling difficulties so frequently met in the inquiry room as well as in the intimate personal conversation with individuals. A knowledge of the Bible is absolutely necessary for this work and the author has given a list of the passages which he has found most useful.

Part four takes up special classes and suggestions in which methods of reaching those who lack assurance, the backslider, and others are described. Several chapters in this section consider special evangelistic opportunities which are most helpful, while the closing words upon the evangelist's devotional life, explain why so few are successful in this vital work of the Kingdom.

Probably part five will prove to most readers the most interesting, while it may not be the most valuable. It is that upon False Teachings, and in the compass of eighty pages the author undertakes to teach the reader how to meet the arguments of and win over into the right way the Roman Catholic, the Jew, the Adventist, the Unitarian and Universalist, the Christian Scientist, the Spiritualist, the Russellite, Pentecostalism false prophets, the afflicted and the obstinate. In this short space is given a summary of the principal tenets of those who are followers of the faiths enumerated above, while the quotation of appropriate scriptural passages shows how they are in opposition and contradiction to them. In his dealings with all classes of enquirers the author carefully refrains from personal criticism or manifestation of impatience with any of them. The last chapter upon suggestions and conclusions abounds in practical lessons which would help the winner of souls to larger results in the great field ready for the true evangelist.

PLATO T. JONES.

BUDDHISM AND BUDDHISTS IN SOUTHERN ASIA, by Kenneth J. Saunders. (The Macmillan Co., New York, 1923. 75 pp. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$ in. \$1.00).

THE RELIGION OF LOWER RACES, as illustrated by the African Bantu, by Edwin Smith. (The Macmillan Co., New York, 1923. 82 pp. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$ in. \$1.00).

Both these short manuals pertain to "The World's Living Religions" Series.

Only words of commendation are fitting in noticing these books. Each is by an author thoroughly competent to handle his subject, and not only is there communicated to the reader valuable information but it is in a style simple and clear yet scholarly. They are precisely such volumes as the preacher who desires, as all should, some acquaintance with a religion beyond his own, may study with profit.

There is not a dull page in either volume. Their brevity makes them quite fit for a busy minister or would-be missionary to take on a railroad trip and therewith entertain himself with matter essentially educational.

The Bibliography appended in each volume is rich in valuable suggestions for further study. The short Preface by the editors shows how thoroughly they understand their business. Succeeding volumes will also meet a hearty welcome.

A. M. DULLES.

A DICTIONARY OF RELIGION AND ETHICS. Edited by Shailey Mathews and Gerald B. Smith. (The Macmillan Company, New York, 1923. 513 pp. 7 $\frac{3}{4}$ x10 $\frac{1}{2}$ in. \$3.00).

This reprint edition at a much lower price makes this dictionary available for the very persons to whom it will be of the most service. The publishers are to be commended for this substantial reduction from \$8.00 to \$3.00. It is a book for the layman and not for the student. So brief and concise is it that many of the articles are only a single sentence, making it an excellent reference book for those desiring enlightenment or definition rather than detailed information. A reviewer in the Record when the book was first issued said of it: "Probably there is no other volume in the same compass which the general reader could so advantageously place on his shelf of reference books with a view to helping him under-

stand allusions to religious phenomena and concepts. And as the advertisement rightly claims 'it will be an especially useful reference book for public and Sunday-school libraries.' "

HARRIS B. STEWART.

A PARISH PROGRAM OF RELIGIOUS EDUCATION, by Walter A. Squires, D.D. (Westminster Press, Philadelphia, 1923. 234 pp. 5x7½ in. \$1.25).

This is what its title indicates, a program of religious education in the local church. A pastor recently remarked that religious education leaders were sometimes theorists. This book is throughout practical, written by one who thoroughly knows the work of the individual church. It opens with a brief historical review of education and religious education in the United States. With this as a background, it treats informingly the individual church as an educational agency. It then presents a unified program for the local church, dealing in successive chapters with such matters as organization of the Sunday school and young people's societies; administration and supervision; curriculum materials; recruiting and training the teaching force; housing, equipment, and financial support; right relationships with the church school constituency; the central program of information, worship and expression; co-operation with the home; leadership training; relation of the individual church to other educational agencies; and a system of spiritual measurements. The book closes with a thousand-point standard for a church school carrying on a unified educational program, which is a large advance over any standards thus far given to us. "Wanted, a program!" is the need of many a church. This book presents one unified, comprehensive, and calculated to secure spiritual results. It will be valuable with pastors, directors of religious education, to whom it is dedicated, church and Sunday school officers and teachers, and parents in the home who desire to co-operate with the church in the Christian training of their children.

DAVID H. CRAVER.

SEEING STRAIGHT IN THE SUNDAY SCHOOL, by George Ezra Huntley. (The Pilgrim Press, Boston, 1923. 134 pp. 5¼x7½ in. \$1.25).

Blessed indeed would be any pastor or Sunday-school superintendent who had as friend and critic so loving and helpful a man

as "Uncle Hezekiah," the shut-in sage of the old Harbinger farm, and the most esteemed member of the Gainsbury Church. For twenty-five years a prisoner of the wheel chair, active in mind and sympathetic of heart, Uncle Hezekiah had become the friend of the community. His advice was sought by all classes. Deeper than any other interest was that taken in the young people, and the author has done a fine piece of work as he describes the friendly old man suggesting and recommending some methods for helping those who were to be the future citizens not only of the little New England town, but of all the nation. Without any pretense to scholarship, using dialect which can be found in no other section of the country, he comments upon methods and practices in the Sunday school which reveal their deepest needs, and then suggests means of correction which are in accordance with the most advanced pedagogical ideals. Few books have been so highly commended by recent Sunday school leaders as these observations of Uncle Hezekiah. Scarcely a Sunday school Superintendent but would profit by reading the book, and many a pastor would find himself inspired to adopt some of these practical suggestions in his own local school after a little visit with Uncle Hezekiah. A copy of the book circulated among the teachers would prove to be a paying investment.

PLATO T. JONES.

ONE MAN'S RELIGION, by Robert Quillen. (The Macmillan Company, New York, 1923. 81 pp. 5x7 in. 75 cents).

If the religion here described were held by more persons the world would be a better place in which to live. It is the religion of Jesus stripped of all theological phrases and ecclesiastical bias. Mr. Quillen is a man of faith and in simple, straight forward fashion he describes that faith and the bearing it has on life and thought. His faith is rooted in his boyhood experience when among "simple people, whose chief delight was to assemble in a church to sing and pray and listen to sermons, I learned to believe that Christ is indeed the Son of God and that in Him is the world's one hope."

He discusses such matters as conversion, love, forgiveness, miracles, and prayer, always from a sane and practical viewpoint and in a manner that is stimulating. Every preacher should read and ponder the chapter on Preachers, even though he may not agree

with it all, and every church member the one on Filthy Lucre. "Since childhood I have heard church people complain because the preachers talk too much about money. My own opinion is that preachers talk too little about money. * * * Church people who think they love God and yet by their ungenerous support of His work afford proof that they have no experience of love, are very far from the Kingdom of Heaven; and their preacher does a great evil and becomes party to their destruction when by his silence he confirms them in their folly." The book is characterized by sound thinking and many wise and helpful observations.

HARRIS B. STEWART.

THE MYSTICAL QUEST OF CHRIST, by Robert F. Horton. (George H. Doran Company, New York, 1923. 317 pp. 5 $\frac{3}{4}$ x9 in. \$3.00 net).

CHRISTIANITY AND PSYCHOLOGY, by F. R. Barry. (George H. Doran Company, New York, 1923. 195 pp. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$ in. \$1.50 net).

RECENT PSYCHOLOGY AND THE CHRISTIAN RELIGION. Some Points of Contact and Divergence. By Cyril E. Hudson. (George H. Doran Company, New York, 1923. 124 pp. 5 $\frac{1}{2}$ x8 in. \$1.35 net).

PROBLEMS THAT PERPLEX, by Rev. J. W. G. Ward. (George H. Doran Company, New York, 1923. 213 pp. 5 $\frac{1}{2}$ x 8 in. \$1.50 net).

This is the best book which Dr. Horton has published, but it has an unfortunate title. Doubtless the title can be justified, but it is not a good description of the contents and will turn away many who would profit from the reading of it. "The relation between the soul and Christ is a distinctive mystical experience. It is this concrete effect of a true Christian mysticism which forms the subject of this book". It has three main divisions; Book I The Rule of Life. In this he finds the rule to be, "Be Christlike," and seeks to apply this rule to the choice of a calling, in seven chapters, including "The Profession of Amusement," and, "Illness." Some of the finest work in the book appears here. Book II, The Christian Decalogue, where in eleven chapters the author seeks "to understand and to formulate the rules and requirements of Christian conduct." Book III, The Method, where he treats of the

things we may do and the ways in which we may walk in order to attain to Christlikeness. The whole book is written with an eye on the best deliverances of modern Psychology, and will be a very stimulating volume to any preacher.

No better book on its subject to meet the present needs of ministers has been read by this reviewer, than that by Barry. Its treatment of "Instinct," "The Unconscious" and "Suggestion and Will," is excellent, and he makes a wise use of Psychology in the interpretation of Christian experience. Many preachers do not seem to be aware of the fact that the most telling attacks at present upon Christian experiences are not from Science nor History but from Psychology, while at the same time this modern discipline is furnishing us some of the most important material to its better understanding and more vigorous defense. Read this book by Dr. Barry together with Pym's *Psychology and the Christian Life*, and you will have a better understanding of the relation of Psychology and Religion, and the helpfulness of each to the understanding of the other.

Hudson's book is much smaller than Barry's, but contains some excellent material, especially the chapters on "Psychoanalysis and Sin," and, "The Spiritual Life."

Mr. Ward is the successor of the Rev. G. Campbell Morgan at New Court Church, London, and is preaching to crowded audiences. He is also well known in this country. *Problems that Perplex* is a volume of sermons, intended for those who are troubled by the doubt creating experiences of life and desire spiritual and mental peace and assurance. Among the "Problems" treated are those of "Pain," "Prayer," "Providence," "Personality," "Immortality" etc., all of them in a popular but helpful way. It is a type of book much needed today, and its reading would enlighten some ministers and many laymen.

In this connection the reviewer would like to call attention to the fact that Captain Hadfield's very suggestive essay that first appeared in the volume edited by Dr. Streeter entitled, *The Spirit*, has been published in a separate volume, *The Psychology of Power*, and ought not to be neglected by those who would keep abreast of the current discussions in Psychology.

JOHN QUINCY ADAMS.

RELIGIOUS PHILOSOPHY, by Lewis Guy Rohrbaugh. (George H. Doran Company, New York, 1923. 183 pp. $5\frac{1}{2} \times 7\frac{3}{4}$ in. \$1.60 net).

A handbook on the philosophy of religion, readable, and designed as a popular text book. The author says his purpose has been "the setting forth of the relationship which exists between the fields of philosophy, science and religion." He has built his entire system "around the modern energy concept." It is a large task to undertake in a small volume, but the author has faced it with courage, competent knowledge, ability to discriminate things that differ and a keen sense of values. The spiritual interpretation of life is here given from the standpoint of philosophy and psychology. Thoughtful Christians generally can read it with much profit, and find therein a satisfactory intellectual basis for their faith. It will teach them how little they have to fear either from science or philosophy when these subjects are treated by competent writers. A single sentence might be taken as the motto of the book: "A life full of energy and organized towards right ends is reality itself."

JOHN QUINCY ADAMS.

THE CERTAINTY OF GOD, by Wilfrid J. Moulton. (George H. Doran Company, New York, 1923. 106 pp. $5\frac{1}{2} \times 7\frac{1}{2}$ in. \$1.50 net).

This is one of the very excellent volumes issued in England by the Student Christian Movement. Some of the very best handbooks of the day have come from this Movement. This is by no means the least valuable. The name of its author assures the reader that it is scholarly, and well written. It is designed to meet the need of young Christians who desire a definite and reasonable statement of the essential doctrines of Christianity, "in terms of modern thought." Dr. Moulton has a strong intellectual grasp of the subject, and in clear and concise language has set forth the essential truths of our holy faith; God, Jesus Christ, Sin, the Cross, Conversion and the Social Consequences of Salvation. Of necessity the treatment is brief, but within the compass of these one hundred and six pages we have a helpful and suggestive discussion of these great doctrines. It ought to have a wide circulation.

JOHN QUINCY ADAMS.

THE FAITH THAT OVERCOMES THE WORLD. Studies in the Way to the Higher Knowledge, Healing and Mastery of Life. Supplemented by Exercises for Practical Application. By Rev. Van Rensselaer Gibson. (The Macmillan Company, New York, 1923. 110 pp. 5x7½ in. \$1.00 net).

The first chapter deals with "General Instruction", and the main purpose of the book so elaborately described on the title page. The "panacea for all the ills of human life" is faith. The chapters show how faith overcomes fear, ignorance, failure, sin, sickness and death. Without accepting all the extravagant statements of the author, the book will help to correct the fears and worries of many a "fearful saint." Its "exercises" are modeled somewhat after Coue, but are distinctly Christian and would be helpful to many people.

JOHN QUINCY ADAMS.

JESUS AND THE CHRISTIAN RELIGION, by Francis A. Henry. (G. P. Putnam's Sons, New York, 1923. 452 pp. 6½x9¼ in.)

This is a revised edition of a volume issued in 1916, at a time when the whole world seemed topsy-turvy. Bearing upon every page indications of indebtedness to rational German theology, and quoting frequently from such writers as Harnack, Pfleiderer, Schmidt, Weiss, Wernle and Wrede, the probability is that there was not much demand, then, for such a work. In this new edition with the splendid type and beautiful paper, we have a book which will interest those, who, while admitting all the good qualities of Jesus, nevertheless refuse to acknowledge him as divine. The contention of the author that many traditional beliefs are losing their hold upon the minds of men, is undoubtedly true, but whether to the extent he claims is debatable. The influence of Jesus as the founder of the Christian faith, is set forth in the first part of the discussion under the title, The Gospel. In this section the religious growth of Jesus as it comes to its maturity under all the influences surrounding him, with a consciousness of the presence of God, such as no others about him possessed, and his awakening to the true meaning of life, is vividly told. As he mingled with the religious leaders of the people, whether in Synagogue or Temple, he felt himself growing out of touch with their beliefs and practices. Nowhere can a clearer exposition of the development of the Kingdom idea be found than in

the comparison made of the preaching of John the Baptist and the teaching of his great successor.

It is in the second part of the book under the discussion of Messianism that the reader comes into contact with the theory that the failure of the disciples to heed the injunction of their master not to speak of his messiahship, has been a source of some of the most grievous errors. The author quotes with approval Lester's declaration "It is time that intelligent people throughout the Christian world learned that the idea of a Messiah had its origin only in the fantastic dream of a few irresponsible fanatics, that there never could be a corresponding reality, and consequently that Jesus was not a Messiah".

Paulinism, which is the third division of the book, endeavors to prove how the fateful influence of the apostle has been potent in the history of the Church, to destroy the more liberal teachings of Jesus, which were always in opposition to the precepts of the Rabbis. The author claims that Paul was never able to free himself from the traditional teachings of his early instructors, and consequently weighed down the simple teachings of the Gospels. Only as the Church returns again to the principles enunciated by Jesus, can it rightly claim to be a Christian organization.

The greater portion of the book is devoted to the subject of Catholicism. While disagreeing with many of the conclusions arrived at in the setting forth of this development of the Church, one is compelled to pay tribute to the scholarship and ability of the writer in his description of the origin of many of the so-called distinctive features of Christianity. It is unfortunate that there is no index. That would make the book valuable for a reference to which one could turn for many subjects which constantly arise in the field of religious origins and beliefs.

The style of the writer makes his work pleasant reading, while the wide range of thought and subject considered makes the book suggestive and helpful.

PLATO T. JONES.

ANGER—ITS MORAL AND RELIGIOUS SIGNIFICANCE, by George M. Stratton, Professor of Psychology, University of California. (The Macmillan Company, New York, 1923. 277 pp. 5 $\frac{1}{4}$ x8 in. \$2.25).

The foundation of this book was first given in the Taylor

Lectures of the Yale Divinity School, but is now published with considerable enlargement. It is a new kind of book in every way. Out of the complexity of strong emotions which have influenced human experience, the author has singled out Anger, and pointed out its relation to the functions of human life. After an introduction, the new significance of emotion, the author discusses his theme in four sections: The place of Anger in morals; The dilemma of Religion, anger in the great faiths; anger in religious growth; and the future of anger in the West.

Professor Stratton has certainly opened a new field of ethical investigation which will be more thoroughly explored as his readers realize how rich and suggestive hints have been thrown out. One of the interesting chapters is upon public uses of pugnacity in which is treated the influence of anger upon cooperative effort among men in such lines as warfare, the family and commerce. In the realm of religion the author has discussed the place of anger very fully. In his analysis of the various great faiths established among men he has made a threefold division of them into the irate and martial religions such as Judaism, Zoroastrism and Islam; The unangry religions of Taoism, Vishnuism, Buddhism and Jainism, while Confucianism and Christianity comprise the religions of anger-supported love. Two most interesting chapters in part three, Anger in Religious Growth, are upon man's anger toward the supernatural and the anger of the gods. A fair question for today would be whether there would exist such tolerance of so many evils in society if the emotion of anger were once aroused in the hearts of good citizens everywhere. To that end the last chapter upon Rules for the Fighting Mood can well be recommended for careful reading. One paragraph may be quoted as evidence of the feeling the author has against existing wrongs: "The enemy here and elsewhere holds a wide front. There is more that needs opposition than war and wealth-lust. Men must fight steadily, as a soldier fights, against ignorance, stupidity, disease and vice. Not in a towering rage every waking moment, for so no soldier fights. But if no one, not even behind the lines feels anger at any time, there will be few soldiers at the front, nor will these few hit hard."

PLATO T. JONES.

THE CHRISTIAN AND HIS MONEY PROBLEMS, by Bert Wilson. (George H. Doran Company, New York, 1923. 236 pp. 5 $\frac{1}{2}$ x 7 $\frac{3}{4}$ in. \$1.50 net).

"The thesis of this volume is that men should Christianize all of the processes of money making, money saving, and money spending; that the Kingdom of God should come not only into a man's heart and into the church, but into the everyday realm of business, which involves the acquiring, investing and distribution of wealth." (Preface)

This thesis Mr. Wilson develops in twelve chapters dealing with practically every phase of the stewardship of money. To whom does wealth belong and why? Should a Christian tithe? How shall the Lord's share be administered? What about intangible wealth, the giving of the various members of the family, making a will? All these and many other questions are answered with definite practical suggestions. There is also a chapter on the every member canvass for churches.

The last ten years have seen a great change in the distribution of wealth and much instruction and guidance are needed in the matter of giving. This book is a help and its reading and study should produce more generous and more joyful givers.

H. B. S.

JESUS CHRIST AND THE MODERN CHALLENGE, by Frederick C. Spurr. (Fleming H. Revell Co., New York, 1923. 204 pp. 5 $\frac{1}{4}$ x 7 $\frac{3}{4}$ in. \$1.50 net).

The author of this defense of the divinity of Jesus is president of the National Council Evangelical Churches, Great Britain, and the successive chapters of the volume were originally delivered as "Conferences" of an "Apologetic" character to large audiences in that country. The challenge that the writer throws out in his book is, Can we still believe in His Divinity? And in the course of thirteen chapters he endeavors to prove that the chief criticisms of the Incarnation, the Virgin Birth, the Credibility of Miracles, the Resurrection and continuing Lordship of Jesus, have no valid logical standing.

Possibly no subject looms so bulky in the religious mind as that involved in the discussion of "What think ye of Christ?" Judging from magazine articles and letters in religious journals

the Church is threatened with an inevitable split because the Modernist and the Fundamentalist cannot agree upon their answer concerning the personality of Jesus. The Church has never been free from such discussions, and yet has moved forward under her divine leader toward the ultimate establishment of the Kingdom. The right and left wings of the theological army have discussed, denounced, disagreed, while the center keeping firm to its faith in Christ has never varied. That remains today what it was in the beginning. Men are apt to become confused in the din and smoke of controversy, but when some clear minded, earnest hearted, whole souled leader has shown the way into the truth the darkness and doubt have vanished, and they who were wandering and uncertain have shown themselves ready for a forward movement. Mr. Spurr has not been afraid to treat some of the most vital questions in religious thought because of his own implicit acceptance of Jesus as his personal Lord. The pastor whose own thinking is a little hazy and vague upon some of the problems connected with the incarnation and its allied relations will do well to read this book. It is written in such a convincing, unprofessional style that it can be commended to the pew as helpful for "such a time as this".

The chapter upon Jesus Christ the Regenerator of the World is as fine a piece of sermonizing and suggestion for a missionary sermon as anything I have seen lately.

PLATO T. JONES.

WHAT ARE YOU WORTH? by Charles L. Goodell. (George H. Doran Company, New York, 1923. 141 pp. $5\frac{1}{4} \times 7\frac{3}{4}$ in. \$1.25 net).

These are "Queries in Personality". Asking such questions as What is your name? Where do you live? How old are you? What is your business? What are you worth? Dr. Goodell goes very much deeper than the usual answers and probes into character and personality, touching the great things of life and endeavoring to show us to ourselves and to stimulate to higher achievement.

The various chapters were originally addresses delivered at many colleges and universities and gatherings of young people and for such they have special value though their appeal is by no

means limited to them. The addresses are popular in style, rich in anecdote and illustration, and hold up high ideals of living. It is a good book to put into the hands of young people for it is interesting reading and though not preachy it gives wise counsel for the conduct of life.

H. B. S.

SNOWDEN'S SUNDAY SCHOOL LESSONS FOR 1924, by James H. Snowden. (The Macmillan Company, New York, 1923. 378 pp. 4 $\frac{3}{4}$ x7 in. \$1.25 net).

This, the third annual volume of practical expositions of the International Improved Uniform Sunday School Lessons, is along the same excellent lines as its predecessors. The lesson text is printed from the King James's version. It is analyzed, explained and interpreted. This is all done with the needs of the average Sunday-school teacher in mind and for them the book should prove to be helpful.

Dr. Snowden has done this kind of popular expository work for several years and he knows how to make it valuable and practical. A liberal, perhaps too liberal, use of bold face type breaks up the page and makes the important things stand out.

H. B. S.

LIFE AS A STEWARDSHIP, by Guy L. Morrill. Presbyterian Board of Publication, Philadelphia, 1923. 111pp. 5x7 $\frac{1}{4}$ in. Paper, twenty-five cents).

In five studies suitable for groups of adults or young people, Mr. Morrill presents the Scriptural basis for the proper relation of man and things. Money and property as well as life are a trust from God and are to be so administered. These studies are a forceful and effective plea for bringing this about.

PRESBYTERIAN HANDBOOK FOR 1924. (Presbyterian Publication Department, Philadelphia, 1923. 112 pp. 4 $\frac{1}{4}$ x6 in. 10 cents each, \$6.00 per hundred).

This annual handbook contains a wealth of condensed information about the Presbyterian Church, its agencies, activities and statistics. Sunday-school lessons, Christian Endeavor and Prayer meeting topics are also included. As always it is carefully edited and the few small changes from last year are an improvement.

CONFRONTING YOUNG MEN WITH THE LIVING CHRIST, by John R. Mott. (Geo. H. Doran Co., New York, 1923. 203 pp. 5 $\frac{1}{4}$ x 7 $\frac{1}{2}$ in. \$1.50 net).

On the first page of the first address in this volume is the sentence, "To increase the spiritual vitality and fruitfulness of the Young Men's Christian Associations of North America through confronting them with the Living Christ." This is assigned as the reason for the campaign in the prosecution of which some at least of these addresses were delivered. This seems to be the purpose of the volume. This rather puts the emphasis upon increasing the efficiency of the Associations than upon saving the young men and boys. This impression is deepened as the reading of the volume proceeds. It is a laudable purpose, but it is not just the purpose suggested by the title. With this in mind the book may be commended as a compelling appeal to association leaders and workers to stress the religious side of the association's activities. These addresses undoubtedly made a profound impression upon the audiences of association men to whom they were addressed, as every address by Dr. Mott certainly does. The book is much needed and should be a clarion call to association leaders to magnify the spiritual purpose of their organization, which alas, too many of them are failing to do.

GEORGE B. STEWART.

SELECTIONS FROM THE QUR'AN. Arranged by H. A. Weitbrecht Stanton. (The Macmillan Company, New York, 1922. 76 pp. 5x7 in).

This is No. 28 in the Texts for Students series issued by the Society for Promoting Christian Knowledge covering various historical and literary documents that are sources for the study of religion and religions. Dr. Stanton has taken about ninety passages, most of them short, from Rodwell's translation of the Qur'an and arranged them chronologically under three divisions: early prophecy at Mecca; later prophecy at Mecca; prophecy at Medina. The purpose is "to illustrate, as fairly as may be, the main features of Muhammad's proclamation and history." He has preserved the titles and traditional numbers of the Suras, but it would have been a help to the student in the matter of reference if the book had also given the numbers used by Rodwell, for this is the most accessible edition of the Qur'an in English.

HARRIS B. STEWART.

PERSONALITY AND BUSINESS EFFICIENCY, by C. A. Henderson. (George H. Doran Company, New York, 1923. 308 pp. 5½x8 in. \$2.00 net).

TRAINING FOR POWER AND LEADERSHIP, by Grenville Kleiser. (George H. Doran Company, New York, 1923. 383 pp. 6x8½ in. \$3.00 net).

These two books chart the course to efficiency and power. The rocks are all plainly marked and the lights that lead into the harbor shine brightly.

Professor Henderson in a readable book discusses efficiency not simply from the standpoint of increased production or better salesmanship, to which efficiency is very apt to be confined, but in its larger aspects as well. Business is not the whole or even the most important part of life and man should not devote himself to becoming a perfect business machine. This the author recognizes when he defines efficiency as the "mental and physical ability to find and take the best, the quickest and easiest way to truly desirable things." There are chapters on the need, the ends, the resources, the foundations of this larger efficiency with its application to business and to life. There are excellent chapters on forming sound judgments, on habits, and on keeping fit. Each chapter has an outline, notes and questions and exercises based upon it to enable the student to master it. The book contains many wise and helpful suggestions for the conduct of life and for making the most of one's opportunities and powers.

Mr. Kleiser's book is of a different sort, though it too aims to develop the resources of the individual, to make him a better business man and a leader in his particular field. There is much practical advice along many lines: personality, salesmanship, ambition, reading men, developing will-power, making and saving money, personal magnetism, creating big ideas, and others. Many of the chapters, or lessons as they are called, have exercises both physical and mental, to be done in the morning or during the day, formulas, similar to Coue's, to be repeated, thoughts to be kept in mind. Its suggestions are based on common sense and are in line with much of the current psychology. It is a book that some people will read and read again in an effort, not entirely vain, to gain power and leadership, though it offers no short cuts to this goal. But many others will not get beyond the first lesson with its "Con-

structive Thought Exercises" for each day in the week, without wishing for the burlesquing, parody-making ability of Donald Stewart.

HARRIS B. STEWART.

RELIGION AND LIFE, by Dean William R. Inge and Others. (D. Appleton and Co., New York, 1923. 114 pp. 5x7 in. \$1.00 net).

OUR COMMON FAITH, by J. E. Roberts and Others. (George H. Doran Company, New York, 1923. 136 pp. 5x7½ in. \$1.25 net).

These two books are very similar in size and content, in spirit and outlook, subject and sequence, but different in treatment because of different purposes and audiences. Each contains six addresses by various distinguished clergymen and one scientist. For reputation and ability there is little to choose between the men who are responsible for the two series. The relative value and helpfulness of the two books will depend entirely on the need of the individual reader.

Religion and Life is a series of addresses to Oxford undergraduates to supply them with material for laying the foundations of personal religion. They are practical and to the point and even the reader feels their directness and forcefulness. Dean Inge writes on Faith and Reason, Professor David S. Cairns on The Father, Rev. W. Fearon Halliday on Man's Need, Bishop Talbot of South Africa on Christ, William Brown, M.D., of Oxford, on the Practice of Prayer, Father Frere on Christianity as Fellowship.

Our Common Faith is based on six affirmations of the Apostles' Creed. The addresses were delivered in St. Anne's Church, Manchester, upon invitation of the rector, Canon Dorrity, with the full approval of the bishop. With one exception, Canon Dorrity, the speakers were non-conformists, representing various denominations, who were asked with the hope that the presentation by them, in an Anglican pulpit, of the great essentials of our faith would do something toward promoting the spirit of unity. I Believe in God the Father Almighty, was presented by Dr. J. E. Roberts of Manchester; Jesus Christ, his only Son Our Lord, by Professor A. S. Peake; The Holy Ghost, by Professor George Jackson; The Holy Catholic Church, by Rev. George Shillito of Oldham; The Forgiveness of Sins, by Rev. James Adamson of Didsbury, and the Life Everlasting, by Canon Dorrity.

Both series are notable adresses—loyal to evangelical principles but with present day phrasing and interpretation and with the forward look.

HARRIS B. STEWART.

ADVENTURES IN EVANGELISM, by Edmund Thickstun. (George H. Doran Company, New York, 1923. 231 pp. 5½x7½ in. \$1.50 net).

Mr. Thickstun is a minister in the Methodist Church, South. In this book he tells the stories of a dozen or more men and women who were brought under conviction of sin and into a saved life through the ministry of one Elijah Green, a circuit rider. Mr. Thickstun vouches for the facts though the names are not real nor the dialogue *verbatim*. "Brother Green" served in primitive, pioneer, hard fields but his "protracted meetings" were always productive of results and many souls found peace at the altar following his exhortations. The "experience of salvation" here described is of a type rarely found nowadays in older communities even in the Methodist Church, though it evidently was the type that suited the individuals and communities served by Brother Green.

HARRIS B. STEWART.

THE RESURRECTION BODY, by Wilbert W. White. (George H. Doran Co., New York, 1923. 90 pp. 5½x7½ in. \$1.00 net).

THEY LIVE AND ARE NOT FAR AWAY, by Morris H. Turk. (A. S. Barnes and Company, New York, 1923. 164 pp. 5½x7½ in. \$1.50 net).

Two books of comfort and hope for the sorrowing.

Dr. White gives us the sure foundation upon which our hope rests. By means of a careful exegesis of the Scripture passages he makes a most convincing argument for the truth of the Easter message—He is not here, he is risen. It is the certainty of that resurrection and not simply that the tomb was empty that is the ground for the Easter faith. But the resurrection of Jesus, as Dr. White here states, involved a complete transformation of his physical body into a spiritual body so that "His Easter body was not the natural body of the grave." It is to establish this fact and its corollary—that our resurrection will be in a spiritual body and not a

reanimated physical body, that the book was written. It is surely a message of comfort to perplexed souls.

Dr. Turk starts where Dr. White stops and he is quite sure that it is possible for us to have fellowship with our loved ones whose physical bodies have been transformed into spiritual bodies. He has no patience with the ordinary efforts to communicate with the dead, found in spiritualism and kindred cults, and is certain that nothing of interest or value is to be learned in that fashion. But he is just as certain that through our faith in God and communion with him we can have communion with our departed friends. They can help and inspire us and we can and should pray for them. The book is sane and balanced and free from much of the twaddle very apt to be found in books treating of this subject. Of special interest and suggestiveness are the chapters on Prayers for the Dead, and The Great Affairs of Heaven. It is a book of real comfort to those "who have loved long since, and lost awhile."

HARRIS B. STEWART.

THE BELOVED DISCIPLE, by Alfred E. Garvie, Principal of Hackney and New Colleges, London. (George H. Doran Co., New York, 1922. 267 pp. $5\frac{1}{2} \times 7\frac{1}{2}$ in. \$2.00 net).

A few years ago there appeared in the *Expositor*, from the pen of Principal Garvie, two series of articles on the Fourth Gospel and its authorship. Since then, New Testament students have been awaiting eagerly the book into which they should grow. Now we have it. It is the most convincing of all the books that have advocated the so-called "revisionist" theories of the authorship of the Fourth Gospel. Without any acrimony or antagonism Principal Garvie presents a simple and reasonable explanation of the difficulties that surround the origin of the Gospel according to John. His explanation is something like this: The gospel owes its present form to three authors whom he calls (1) the Witness; (2) the Evangelist; (3) the Redactor.

The "Witness" is referred to in 19:35 and 21:24. Most of the fourth gospel is his. He was a Jew, Aramaic-speaking, eye-witness of what he narrates. He was "The Disciple whom Jesus loved", but not the son of Zebedee. He was young, rich, influential, a resident of Jerusalem, closely connected with the family of the High Priest, himself, perhaps, a priest and adherent of the Sadducean party.

He was not one of the twelve and had little interest in the Galilean ministry. It may have been he who provided the ass for the triumphal entry, the upper room and hospitality for Jesus. He was a constant and intimate companion of Jesus before the Galilean ministry and at the feasts which Jesus attended. He was not Lazarus nor the Rich Young Ruler. He is chiefly interested in the progress of Jesus' self-testimony and in the growth of unbelief and hate. His name is not known. In his old age he taught, perhaps at Ephesus. His teaching included both reminiscences and reflexions. Memory easily passed into meditation, and it is not easy to distinguish between the two.

The "Evangelist" was a pupil of the "Witness". He might possibly have been John the Elder of Papias. He had something the same relation to the "Witness" that Mark in his gospel had to Peter. For his writing he may have had to depend on his notes. He adds explanations of his own which are of a speculative character. The Prologue is his.

The "Redactor" edited and published the gospel. He added chapter 21. He also added several passages in the gospel. These are possibly 4:43-54; 6; 12:20-36; 13:36-38; 18:17-18; 18:25-27; 19:35. He was a contemporary of Papias and Polycarp, probably a Roman. He believed that John the apostle had been "in the spirit" in the island of Patmos. It was natural to attribute to him this anonymous gospel. If the gospel was not anonymous but came from a John, it was so much the more natural. He identified the son of Zebedee with "the disciple whom Jesus loved", and by ascribing to him the writing and testimony of the gospel gave to it an authoritative currency. The fourth gospel as a whole "grew rather than was made".

By his theory Principal Garvie keeps the historical value of the fourth gospel, gives credit to the eye-witness, explains the subjective element, avoids many of the difficulties that other theories create, and links up a chain of very convincing evidence. In many particulars he is in agreement with Professor Bacon, but, as a whole, his explanation is much more plausible and satisfactory. His argument is so cogent and persuasive that he is sure to carry with him a large following. There will be many others "almost persuaded".

HARRY LATHROP REED.

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